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# THINGS TO THINK OF.

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## PREFACE.

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The most of the condensed statements contained in this book are the author's own, and they are generally made with the ardor, relish, and accent, of deep conviction. The writer has believed, and therefore spoken. Some of the things stated with strong emphasis will be deemed hard and even repelling; but if the writer believes them, if he finds them required by the Bible and the analogy of the Christian system, shall he not utter them? A preacher should ask no pardon for speaking the truth as he himself perceives it. Least of all need he be counted an enemy to any who cannot accept what he ministers. A people want their preacher to be honest and outspoken in all doctrine, even though they cannot as yet follow him in every particular. The reader will here find brevities upon the greatest variety of important topics; yet he will see that a prominence is given to the old evangelical doctrines, the old ideas of sin and salvation, which however are ever new and ever germinant with the believing mind. Re-statements of some of these

old matters the author feels to be both necessary and timely; and he does not doubt that in the brief form here taken they will arrest attention and lodge in the mind as they would not otherwise do. He hopes, in the somewhat unusual manner of the present volume, to contribute something towards planting strong Bible principles in the community, towards nourishing and establishing sincere minds in the great truth of Christ, and towards withstanding certain of the busy errors of the day. At the same time, may he not possibly excite some to more thoughtfulness in general, to a deeper sense of duty, and to more loving search into the mines of truth? If such objects are promoted by the present effort, if in this way the writer may serve, not only others, but also the people among whom he has so long and enjoyably labored, if thus he may do a little for the Master apart from whom he can have no interest, he has indeed both his desire and his plentiful reward. •

*San Francisco, December 11, 1872.*

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# THINGS TO THINK OF.

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## PART I.

### IN BIBLE READING.

THAT TRUTH is opened to us which we are disposed to obey.

OFTEN what is only a seed in the early part of the Bible, we find to be a grown tree in the sequel.

WHEN Hagar's bottle of water is spent, God's fountain comes to view. Gen. 21: 15, 19.

God will honor those who honor him. The midwives Shiprah and Puah, in Ex. 1: 15-21, are an example.

ON SINAI God spoke in one tongue; at Pentecost in many.

God said that he himself would be Abraham's exceeding great reward.

THE GREATNESS of Moses is suggested in the way he met the Pharaoh who was es-

teemed a god. See Stanley's "Jewish History," vol. I. pp. 100-103.

MARY was at the sepulchre with *fear* and great *joy*.

THERE is not in Scripture, says one, a more perfect and beautiful type of Christ than Joseph.

IN THE interpretation of a text consult the context, and recall its original occasion.

DR. GOULBURN says there can be no security for sound doctrinal inference, or right practical application, except the situation, sentiments, and associations, of the parties originally addressed, be first understood.

THE SUN rose on Sodom just before its destruction.

SAMUEL was a type of Christ, as prophet, priest, and king. In tracing out the subject, begin with 1 Sam. 7:15.

PROF. JOWETT, of Oxford, says: He who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context, may know more of the original spirit and intention

of the authors of the New Testament, than all the controversial writers of former ages put together.

MARTIN LUTHER characterized the third chapter of Romans as the central and most important passage of the epistle, and indeed of the entire Scriptures.

THE DIFFICULTIES of Scripture are necessary for the discipline of souls, and the exercise of their freedom. They are also tests of faith.

FROM the experience of Philip at Samaria (Acts 8:14-17), it would seem that persons who had received power from the apostles to work miracles could not transmit the gift to others.

THE CHRISTIAN *owes* the gospel to all men. Rom. 1:14. What he has received has brought him in debt to others.

LET US be willing that the Bible should contain mysteries. Is there no opportunity for faith in respect to divine doctrines?

THE INTERPRETER should seek to know the drift of Scripture and not merely here and there a text.

A NEW writer maintains that sparing the rod, in Solomon's famous passage, is the neglect to exercise parental *authority*, symbolized by the rod.

THE REASONS why the Psalms are so dear to God's people, may all, says Dr. Hovey, be reduced to one, that they are the utterances of divine truth in the form of religious feeling.

JOB esteemed the words of the Lord "more than his necessary food."

WAS the Spirit's work of the new birth taught in the Old Testament? See John 3:10.

SOME statements in the Bible, if interpreted too literally, are over-statements. For example, John 3:32; 4:29; 21:25.

"LET HIM that heareth say, Come," was practically illustrated by the Samaritan woman.

"MY righteousness is near." Isa. 51:5. Then it is where the weakest faith can reach it and appropriate it.

ONE of the earliest descriptions of God's people is that they are a praying people. Gen. 4:26.

WHY did the Jews call Jesus a Samaritan?

GIDEON, Amasai, and Zachariah, were *clothed* with the Spirit.

WHY was the paschal lamb of the Hebrews eaten with bitter herbs?

THERE is no blessing we have more encouragement to pray for than the Holy Spirit. Luke 11:13.

THE BOOK of Genesis has been well described as the seed plot of the whole Bible, and indeed of all human history.

THE GIBEONITES, though not of the congregation of Israel, yet served it as hewers of wood and drawers of water. Josh. 9:21; 2 Sam. 21:2. Has not our new life, has not also the church, some servants answering to these Gibeonites?

THE TREE bearing twelve manner of fruits (Rev. 22:2) is also in the soul of the regenerate man.

HOW SWEETLY suggestive the Psalms are to him who puts his mind down close to them!

ELIHU sought refreshment in speaking. Job. 32:20.



CHRISTIANITY is both a creed and a life. The idea of it as a life prevails in the first epistle of John.

SANCTIFICATION is at once a subduing and a growing process. 2 Sam. 3:1. It always works in two directions.

IF THE BEREAVED would more generally seek the worship of God's house, as David did when his boy died (2 Sam. 12:20), it would be much better for them. This keeping from church, because one is afflicted, is a folly and a wrong. And yet how common!

CONVERTS, not running well, are a minister's humiliation. 2 Cor. 12:21.

DAVID numbered the valiant men who drew the sword, prompted by the fighting lust. This was not strictly a numbering of the people.

THE MEANING of Scripture is unveiled to us in proportion as we become spiritual.

PAYNE SMITH says in his Bampton Lectures: "It is by no means certain that Paul was right in going up to Jerusalem after the many warnings he had of what awaited him." But granting he was right



in this, was he right in consenting to purify himself with the four men who had a vow, which occasioned the trouble? Inspiration didn't make his actions infallible.

THE OIL on Aaron's head went down to his garments; so the Spirit in Christ flows to his members.

REBECCA in her marriage with Isaac, in almost all its circumstances, was a type of the church, the spouse of Christ, said Jonathan Edwards.

POWER with God involves power with men. Gen. 32:28.

ONE pervasive lesson of Old Testament prophecy is God's long-suffering.

JONAH's mission to Gentile Nineveh, and its success, are a gospel promise for the world.

DANIEL looking at the coming kingdom of the Messiah largely with Gentile eyes, is said to be a link between Jewish prophecy and the Christian church.

THE AUTHOR of "Prophecy a Preparation for Christ" says he believes the toned-down style of the latter half of Isaiah's prophecy resulted from its being

written in his extreme old age, and composed not for public delivery but for study in the prophetic colleges! We think about four things are coolly assumed in this statement.

THOSE WHOM Paul addressed with the words, "Work out your own salvation with fear and trembling," were already members of the church and supposed to be converted.

GOD LEADS men into the wilderness, before he speaks comfortably to them. Hosea 2:14.

BELIEF is entrance to rest. Heb. 4:3.

THE SPIRIT does not now reveal new truths to Christians, but makes old ones plain and striking.

WHILE MANY reject Christ, it is good to know that all whom the Father hath given him shall come unto him. John 6:37.

THE FEAR of the Lord, commended by Peter in Acts 10:35, contains in itself a strong element of faith.

THE CENTURION, whose faith Jesus so commended, had also wonderful humility.

REPENTANCE is Christ's gift. Acts 5:31.



WERE THERE not ten cleansed? But where are the nine?

TO HAVE God's law written in the heart, is to have the *obeying* disposition.

SOME ARE CALLED perfect in Scripture, not as being absolutely free from sin, but because they are consciously complete in Christ, and holiness is their ruling principle or habit.

TRUTH PRESENTED in natural imagery is only dressed in the garments which God has given it.

THE VEIL of the temple was rent in twain, not from below as by human hand, but from above as by the hand of God.

CASTING one's garments at the feet of another was an oriental symbol of homage.

ONE WHO is himself a doctrinal giant says: The giants in theology have dared to let many books go unread, that they might be profoundly versed in revelation.

IT IS NOT for us to say what the Scriptures ought to teach, but what they do teach.

GOSPEL justification is called "justification of life" in Rom. 5:18. Why so?

IF ONE READS the Bible only when he *feels* like it, he will by and by not read it at all. So in the matter of praying. Those who make the performance of religious duties wait on their feelings have here something to think of.

BENGEL was the author of the pregnant saying, that the New Testament is hid in the Old, and the Old Testament is opened in the New.

IN AMOS 5:8, God styles himself the one who "turneth the shadow of death into morning," which would be an excellent text at the funeral service of a Christian.

A BIBLE TRUTH I must believe, though it cross my prejudice, though it humble my will, and though it contradict my early education.

IT WOULD APPEAR from Hebrew 10:25-27, that remissness as to assembling ourselves together is the first step to apostasy.

IT IS A WORK of Satan to blind men to the light of the glorious gospel of Christ. 2 Cor. 4:4.

GOD'S WORD is the glass in which we see his face reflected.

NINE OUT OF TEN of the prayers left on record in the Bible have temporal mercies included, says an old author.

MARTIN LUTHER always sang the forty-sixth Psalm in his distress, and called it the war song of the church.

THERE NEVER was a genuine work of grace which was not the fruit of the seed of the word in some heart or hearts.

REFERRING to 2 Sam. 23:5, one has said: "There is an 'although' in this verse. The Christian has always here an 'although',—some drawback, some thorn in the flesh, some crook in his lot, some little drop in his cup, some cloud in his sky."

LET DELILAH take away your strength, and the Philistines shall next dig out your eyes.

THAT NO AMOUNT of warning, judgment, or visible miracle, can change the willful bent of a soul is illustrated by Jeroboam, king of Israel. 1 Kings 13:2, 5, 33.

IN THE RICH young man, who came inquiring to Jesus (Matt. 19:20), we see the unrest of him who possesses lofty virtues without spiritual life.



ONE REASON why the early Christians of Jerusalem had all things common was the fact that most of them were mere visitors waiting God's hour of dispersion.

SUPPOSE God did by us, as he says, in Isa. 66:4, men had done by him?

THE WICKED know not the light. Job 24:16, 17; John 3:19, 20.

IT IS TESTIFIED under the seal of a four-fold amen from Christ (John 3:3, 5), that there must be a new birth by the Spirit.

A CONTINUAL languishment under the stupefying power of a carnal mind, we are expressly told (Rom. 8:6), is death.

A MERE professor, though a decent one, looks on the Bible as a dull book.

IN SCRIPTURE, a thing is often spoken of as done, when it is put in a sure way of being so.

THE BELIEVER must first be a worshipper (Abel); then a walker with God (Enoch); then a witness for God (Noah).

PROPHETIC STUDY has its peculiar perils, because it is so fascinating to the intellect. We are always in danger, when we speculate instead of worship.



JESUS took the blind man by the hand and led him out of the town. Dwell on the contrast that appears in this picture!

WHY DID the Lord give the victory over the Midianites to the particular men who lapped water?

DAVID FELT unworthy of God's least notice, yet he had to say: "Thou hast regarded me according to the estate of a man of high degree!"

THE TRIAL of some of Gideon's men at the water (Judges 7:4) is not the only instance of God's people being "tried at the water."

"BRING an offering, and come before him." The former is also a part of worship.

IN SCRIPTURE, the evidence of the thing is the voice of the speakers, said Augustine.

"GATHER us together." 1 Chron. 16:35. God's people spontaneously say so.

BICKERSTETH states, upon careful examination, that one verse in thirty, of the New Testament, points onward to the resurrection life.

"I NEVER knew you." Matt. 7:23. This will be said to false professors. They were never converted.

AUGUSTINE called the Psalms of David those faithful songs and sounds of devotion, which allow of no swelling spirit.

THE BIBLE is more reticent concerning the particulars of the life to come than most men wish. Possibly if God had told us more we should be unfitted for our present duties.

WHEN SAMSON found honey, he gave some to his father and mother to eat.

THE TERM "seed" in Gal. 3:16 (compare Gen. 17:7) is interpreted to mean Christ, being singular in form to denote his individuality, and collective in force to suggest the representative character of his human nature.

THE FOUR RIVERS of Eden rising from a common source, yet flowing in different ways, and watering the whole earth, were regarded by the church fathers as types of our four Gospels.

LOVE OF BIBLE TRUTH is a product of the Holy Spirit's influence, says Dr. Olmstead.

DR. HOVEY, of Newton, says: "Without a prominent theological element, a commentary is almost useless; perhaps we ought to go further and say that it is likely to do more harm than good, by turning attention from the vital truths of the record to the antiquarian and secular aspects of the word of God."

THE HISTORY of the Shunammite woman's experience with Elisha illustrates the profit of kindness to God's servants. Kindness to God's people may not of itself receive the blessing of salvation, but it is sure to bring other blessings, and it is often an index of an incipient faith which does obtain salvation. Notice also the story of Rahab, and that of the centurion of Capernaum.

THE CHURCH FATHERS were wont to compare our four Gospels to the four living creatures in Ezekiel's vision, each with its own face looking its own way, yet all upholding the one throne of God and animate with one Spirit.

THE NECESSITY of knowledge in order to spiritual thrift is suggested in Hosea 4:6.

THE GOSPEL OF MARK has been called the gospel of action, designed for the practical Roman mind. The writer dwells on the deeds more than the sayings of our Lord, even omitting the sermon on the mount.

FULL OF ADMONITION is the scriptural reference to the heathen fisherman who offered incense to his net and drag, or the mere instruments of his gain.

A CAREFUL STUDY of the early verses of the sixth chapter of Hebrews brings to light the important lesson that not to make *progress* as a Christian is most dangerous; safety lies in moving on to perfection.

MISSIONARY ASHMORE says there is not a list of names in the Bible that has not in it something instructive, admonitory and comforting. The gospel genealogies may be bones; but they are bones full of marrow.

MURPHY, the pentateuch commentator, tells us that Sarah is the only woman whose age is recorded in Scripture. Gen. 23:1.

“GIVE and it shall be given unto you.” Luke 6:38. Said Richard Baxter: I never knew how it was, but I always seemed to have the most come in, when I gave the most away.

A PLAYFUL WRITER says the only instance he knows of, where persistent blowing ever resulted in lasting success, was at the attack upon Jericho. - Jos. 6:12-21.

A COMPARISON of Rev. 7:4 with 14:1 brings to light the fact that every one whom God seals he finally saves. Not one is lost. Whom God calls, them he justifies; and whom he justifies, them he also glorifies.

“CASTING all your care upon him.” 1 Pet 5:7. This is not to have no care; but to have it, and then at once commit it to Christ.

REFERRING to Rev. 13:10, and 14:12, we may conclude that the whole of religion does not consist in activity.

THE PERSECUTIONS ensuing upon David's acts of heroism for Saul, are an illustration of the penalties of distinction and success.



JOSHUA, when parting from the people, warned them not only against serving heathen gods, but against ever speaking their names.

IN HIS LATE WORK on Ezekiel and Daniel, Dr. Cowles holds that neither in the last nine chapters of Ezekiel, nor in the thirty-seventh, does the prophet, when rightly interpreted, teach a literal restoration of the Jews to Palestine. The method of interpretation which would make the prophet teach this, he says, would, if consistently carried out, bring back again the whole Jewish system of carnal ordinances to supplant the more spiritual dispensation which was introduced by the Messiah's advent. The true restoration of the Jews, we maintain, is their coming to Christ; their return to Jerusalem is their movement towards the Zion of grace, the Jerusalem that is from above. Those prophecies which appear to promise a literal restoration of the Jews, the apostles have taught us by their own method to apply to Christ and the "Israel indeed." Evidently Abraham's land of expectation was the city that



hath foundations. Heb. 11:10. Besides, if the Jews are to be restored as a nation, then Moab and adjacent heathen peoples are to be set up again about them, on the exclusively literal principle.

NABOTH also (1 Kings 21:13) was a type of Christ.

I KNOW the Bible is inspired, said Coleridge, because it finds me at greater depths of my being than any other book.

THE SKEPTIC Hume owned that he never read the New Testament with attention. Most deists are ignoramuses as to the Bible. Nelson, long a leading infidel, gives similar testimony.

HOW SENSITIVE Moses was to God's displeasure! Deut. 9:19.

THE VERY INJUNCTION Paul made upon Timothy to use a little wine for his sickness, shows that the latter was habitually temperate and even abstemious; and it is also implied that the apostle approved of his general principle of abstinence. 1 Tim. 5:23.

JER. 2:25 is a good text to convince of sin.

GESENIUS CLAIMS that the word "ran," in Hab. 2:2, expresses not a movement of the body, but the act of reading fluently.

THE ACTUAL application of the wide atonement for sin mentioned in 1 John 2:2, is limited in the ninth verse of the preceding chapter to those who repent.

"LIGHT is *sown* for the righteous." Ps. 97:11. Hence let them wait patiently for it to spring up. James 5:7; Lam. 3:26. See Owen on Forgiveness, p. 288.

TROUBLE leads to prayer; prayer to deliverance; and deliverance to God's glory. Ps. 50:15.

LIDDON regards Gen. 9:26 as Messianic. Also 2 Sam. 7:19. Also Zech. 13:7.

FOR A BEAUTIFUL poem setting forth the spirit of Gen. 22:14, "In the mount of the Lord it shall be seen," see Sunday Magazine, September, 1870.

IN JUDGES 6:22-24 is the anxious awakening; the voice of peace; the grateful remembrance.

COMPARE Matt. 8:34 and Ps. 105:38.

COMPARE Phil. 1:6 and Ps. 138:8.

COMPARE Isa. 54:17 and 1 Kings 13:4.

WE CANNOT purge away our iniquity. None of our works, vows, or tears can do it. Jer. 2:22. Compare Hos. 5:13. Both passages declare the natural effort of legality in genuine conviction of sin.

“UPON ONE STONE shall be seven eyes.” Zech. 3:9. Filled with an absolute perfection of all the gifts and graces of the Spirit, said John Owen.

GOING FORTH into gospel liberty is the basis of Christian growth. Last two clauses of Mal. 4:2.

SIMEON and Anna illustrate Matt. 5:8.

THE THREE MEASURES of meal in Matt. 13:33 are body, soul, and spirit, says Ols-hausen; the three sons of Noah, says Stier!

THE SKEPTIC BAYLE called Matt. 23:12 an abridgement of all human history.

LIKE the magnetic needle, Peter only wavers. Matt. 26:75.

DOES NOT Mark 2:9 imply that the miracle-power belongs to God?

HATE, in Luke 14:26, Rom. 9:13, and in some other biblical passages, means to love less, says John Hall.

JESUS OWNED no place, not even his tomb.  
Luke 9:58.

ALFORD says the story of the two travellers to Emmaus is the most beautiful of all narrated incidents.

“GRACE for grace.” John 1:16. Graces in us answering to every grace in Christ, said Edwards.

COMPARE John 1:39 and 1 Kings 10.

“THE WIND bloweth where it listeth.” John 3:8. Not being at all at our disposal, said Owen.

STUDY the scene at the raising of Lazarus, and that at the raising of Tabitha, to learn something of our work in the conversion of a sinner.

“DRINKETH my blood hath eternal life.” John 6:54. “The life of the flesh is in the blood.”, Lev. 17:11.

COMPARE John 7:39 and Ps. 104:16.

ACTS 3:19. The convert’s sins are blotted out now. That state is preserved against the great day.

“TEMPT the Spirit.” Acts 5:9. Presuming in regard to the Spirit’s omniscience, or his holiness.

SEEING is put in a suggestive relation to believing in John 6:40.

IN ACTS 13:38, 39, pardon and justification are somewhat distinguished.

COMPARE Rom. 8:16, 1 John 5:10, and Rev. 2:17, on the witness of the Spirit.

COMPARE 1 Cor. 2:14 and Ps. 119:18, on spiritual discernment.

THE NATURAL man is one who has not the Spirit. 1 Cor. 2:14. Compare 1 Cor. 15:44 and Jude 19.

THE OLD TESTAMENT is more for us than it was for the Old Testament people. 1 Pet. 1:12; 1 Cor. 10:11; Rom. 15:4.

LIDDON pronounces 1 Cor. 16:22 the absolute criterion of moral ruin.

"APPEAR." 2 Cor. 5:10. Be manifested, laid bare.

"THEIR own salvation." Phil. 2:12. Their own already.

NEITHER in giving Cornelius the gospel, nor in the exit of Peter from Herod's prison, did the angel go so far as to do anything of man's proper work.

HUMAN VIRTUES need spiritual cleansing. Tit. 1:15.





IN 1 TIM. 3:15, Howson makes Timothy, not the church, the pillar and ground of the truth. And in Eph. 2:20, he makes the "foundation" to be Jesus Christ, which apostles have been concerned about. "Wives," in 1 Tim. 3:11, he says means women-deacons.

THE OPERATION of the word in Heb. 4:12 should be studied with the help of Jer. 23:29; Ps. 45:5; Zeph. 1:12; Acts 2:37; Luke 24:32.

A MEANS of winning unconverted husbands to Christ: 1 Pet. 3:1.

"WHETHER in the body or out of the body I cannot tell." 2 Cor. 12:2, 3. This passage in its connection proves the possibility of a conscious personal existence in separation from the body.

THE WAY in which the awakened sinner gropes for the light is well described in Eccl. 10:15.

JER. 4:14 is equivalent to the gospel call to repentance.

FOR A SUGGESTION on the nature of gospel belief, see John 5:46. The Jews thought they believed Moses, and in one



sense they did; but what does Christ say?

SOME good language for repentance and confession is in Jer. 3:21:25.

ELISHA received his great gift by looking. 2 Kings 2:10.

THERE SEEMS to be more moral philosophy in the book of Jeremiah, than in any other book of the Old Testament, save perhaps that of Proverbs.

HANNAH rejoiced in the Lord (1 Sam. 2:1), more than in that which he had given her.

IT IS WITH the temple above, as it was with Solomon's temple (1 Kings 6:7). It is "built of stone made ready before it is brought thither."

THE PETITION in Matt. 6:13 is not fully answered till the saint leaves this world.

IN THE ORDINANCES, Christ "showeth himself through the lattice." Cant. 2:9.

HOW PLEASANT the discovery of truth; but most of all in the Bible, by help of the Spirit!



## PART II.

### IN THEOLOGY.

JUSTIFICATION by faith is the only spring of evangelical holiness.

WITH THE LOSS of a single believer, down comes God's character, and all the universe rushes into confusion.

THE SINNER is justified by faith, and faith is justified by works.

THE SEAL of the Spirit (Eph. 4:30) is not so much an effect of the Spirit as it is the Spirit himself in the heart.

BELIEVING on the Son of God is the principal thing in religion.

REPENTANCE is the sorrow of love.

THE RESURRECTION body of the righteous is called a spiritual body, because it is quickened and animated by the Holy Spirit, and because it is fitted to all the demands and possibilities of a regenerate soul.

IT IS SAID by Paul that the called are predestinated to be conformed to the image

of God's Son. Boston declares in his "Crook in the Lot" that this image is that of suffering and holiness, wherein lowliness is a chief part.

REPENTANCE is the sharp surgery of God's Spirit.

SOME Bible doctrines are beyond our experience, and some are beyond our comprehension.

MANY of the speculations of adventism rise and flourish because of a naturally morbid craving in human nature to read the future.

THE PECULIARITY of Calvinism is its emphasis of divine sovereignty.

PICTURE to thyself a Jew taking up to the old temple an innocent lamb on which poor thing he is about to lay his sins!

MIRACLES were proofs of our Lord's divine commission, symbols of spiritual truth, and trophies of power over Satan. See Matt. 12:29 on the last point.

CONCERNING prophecy, Henry Ward Beecher has justly said: There are cases not a few in which the language spoken with reference to one event serves as a

perspective tube, or telescope, through which we view another event of similar quality but vaster dimensions.

THE IDEA of the salvation of every body is forbidden by the wall great and high defining heaven.

“I WILL be surety for him,” said Judah to Jacob concerning Benjamin.

AN evangelical commentator (Macintosh) says: Regeneration is not a change of the old nature, but the introduction of a new.

IN THE NINTH of Romans, the word of God as clearly establishes election, as it seduouly guards against reprobation. Sinners choose their own way, and God chooses his people.

IN SALVATION we uncover sin, and God hides it. Psalm 32:1-5.

WHAT is the evidence that Adam and Eve were redeemed and saved?

NO MAN can call Jesus Lord but by the Holy Ghost, because that is to worship him.

FAITH is the root of love.

FAITH is a little pivot; but even God's righteousness turns on it.

ONE should trace the proofs of the Christian religion, not as a curious spectator, but as an heir finding the deeds and evidences of his estate.

WHAT is the office of the Spirit in our access to the Father, referred to in Eph. 2:18?

SOME theologians prefer to call the attributes of God, his perfections.

YOU MAY depend upon it, says Spurgeon, that all the best philosophy in the world is to be found in the old Calvinistic doctrine.

THE UNPRECEDENTED philanthropy shown by apostles and primitive disciples is one proof of the divinity of Christianity.

THE DEITY of Christ is taught when he is declared to be the one who baptizes in the Holy Ghost.

TRUE Christians will *outgrow* the difficulties of doctrine which may now be trying their faith. Many come even to rejoice in divine statements, which they felt angry over once.

PAUL did not teach the doctrine of a conditional election; for that would not be



an eternal election; and it would be the election of one as much as another. No; the reasons of God's election of any are hid in the counsel of his own will and do not lie in any act or character of man that we know anything about.

IT IS doubtless impossible for a sinless man to come into a sinful world without suffering.

IF THE MESSIAH is the great promise of the Old Testament, the Holy Spirit is the great promise of the New.

THE TERM "total," in relation to human depravity, does not express its intensity, but only its extensiveness, its being *everywhere* in the moral nature.

DR. SHEDD's good definition of the atonement is: The satisfaction of divine justice for the sin of man, by the substituted penal sufferings of the Son of God.

AS THE Old Testament types reveal their spiritual lessons under the light of Christianity, so it is with nature.

WHAT is the Spirit's part in justification, mentioned in 1 Cor. 6:11?

THE MORAL law is superseded as a cove-



nant of works. Yet we are under obligation to keep it. It is evermore an outline of duty. The Saviour taught this when he summarized it in two brief parts for men.

IN CHRIST was first Abrahamic and second universal humanity.

MADE in God's image, every man also has in his mind some image or idea of God.

SIN AND DEATH of themselves give the lie to a religion that is not radical and miraculous.

DR. JOHN DUNCAN, of Scotland, defined death to be the severance of things once united and meant to remain united, as God and the soul, soul and the body.

THE ARMINIAN theology makes the reward of Christ's agony contingent.

HE WHO thinks he has power to turn to God at any time is not likely to be in a hurry about it.

INFIDELITY continually changes its ground—in a circle.

FAITH is the appropriating act in relation to God's grace.

THE CONSCIENCE of man demands justice.

Therefore the penitent sinner can not be satisfied till he sees his punishment somewhere.

REPENTANCE involves exposure of sin, and hence shame. Jer. 2:26. Shame, then, belongs to repentance.

DOCTRINE disobeyed hardens the heart, and then the heart perverts the doctrine.

IF THE lost have the way that they best like, what fault can they find?

MODERN millenarians correspond to the ancient chiliasts, and the doctrine of either is a modified Judaism.

IT IS JUSTIFICATION, and not mere pardon, which satisfies the soul of the penitent.

THE SALVATION of the believer is wound up with all the attributes and purposes of the Deity.

PROPHECY also is a miracle.

IT is the Christian religion which first taught that man is born in sin, said Pascal.

WHY did Stephen meet his terrible martyr death with less of shrinking than Jesus did his?

THE HISTORY of the ancient Jewish people is a parable of Christianity.

THE DOCTRINE of a general judgment gives vigor to every part of the Christian system.

CHRISTIANITY'S scope is mainly the corruption of nature and the redemption of Christ.

IN THE CREATION of man, there was something imparted to him from the immortal God himself, which was not given to other earthly creatures. Gen. 2:6. The distinction of soul and body in man is shown in the peculiarity of his very creation.

NOW THAT Christ has borne the wrath of God, the only obstacle to salvation is in the sinner himself.

A RIGHT view of the nature of God will cause one to accept every part of the gospel scheme.

THE GOSPEL is not alone a sermon to persuade men, but a creative power to change them. It is attended not with a moral influence only, but with a supernatural influence.

THE GOD to whom salvation belongeth, hath himself fixed the methods of it.

IN CHRIST, there are two natures and

one person; in the Godhead, there are three persons and one nature; and great is the mystery thereof.

IN HIS PROMISES, God reveals himself as the eternal spring of goodness and power.

IF ANY are lost, the reason is not in God, but in themselves. If any are saved, the reason is not in themselves, but in God.

GOD HAS MADE the new covenant not directly with us, but with Christ as our head and representative; and we get into the benefit of the covenant by getting into Christ.

MEN IN GENERAL concern themselves very little with any terms of salvation that *God* has made known, yet there is no hope of a man till he wants to know what God's method is.

TO BE JUSTIFIED by faith is to be justified by Christ's righteousness appropriated by faith.

MERCY to the penitent is the reward of merit in Christ.

AS THE BODY without the soul is dead, so the soul without the Holy Ghost is dead.



"WHAT think ye of Christ?" is the touchstone of theology as it is of all religious experience.

CONVERSIONS may be expected to take place more frequently among an indoctrinated, than among an unindoctrinated population. For God is partial to his word, and the Holy Spirit takes most readily to the path of the truth.

It is the superadded agency of the Holy Spirit which makes divine truth piercing.

BETTER STATEMENTS of the doctrines of sin and atonement have not been made than Dante lays down in the seventh chapter of the "Paradise," says Dr. Shedd.

PRAYER moves God. He eternally purposed that he would be so moved. Thus is he a prayer-answering God, and an unchangeable God at the same time.

DR. NEWMAN'S "Essay in Aid of the Grammar of Assent" happily sets forth the nature of religious faith as a direct apprehension of its object rather than an acceptance of mere opinions about it.

A DISTINCTION subsists between pardon



and justification. For God as well as the believer are justified; but both are not pardoned.

It is NOT quite certain that Booth was right in saying, "It is not faith itself, but its glorious object, which Paul intends, when he speaks of faith being imputed for righteousness."

THE GOD you cannot trust, you cannot worship.

THE condition of our acceptance with God is a perfect righteousness. But whose? The very genius of the gospel is involved in the answer.

It is NOT bare mercy, but propitiated mercy, which God proffers to sinners.

HAVE YOU YET had a discovery of God's justice?

FIRE, air, oil, and water, are each scriptural symbols of the Holy Ghost. What an honored use of nature's elements!

SUPPOSE a certain doctrine does not satisfy my reason, or fall in with my prejudice, or meet my wishes, or answer to my early education, am I to discard it on any such account if I find it fairly in the



Bible? God says his thoughts are *not* as our thoughts.

THE MORE we contemplate God's sovereignty in our salvation, and his infinite justice in regard to sinners, the more immovable Christians we become. More of this is the need of the hour.

A REMEMBERED atonement will diffuse the sweetest savor at the coming marriage supper of the Lamb.

NOTHING is more plainly taught in the Bible than the personality of the devil.

SAYS Dr. Peabody, of Harvard: "Jesus is a class by himself, the most potent character in history. . . . With miracles Christianity stands or falls."

REPENTANCE is not only sorrow for past sins, but separation from present sins.

THE GOODNESS of God, says Owen, is the suitableness of the Divine Being to be communicative of itself in its effects.

JOHN HAD LEANED on Jesus' bosom in the intimate familiarity of love; but when he saw his glory, he fell at his feet as dead. John 13:23; Rev. 1:17. It was necessary that Christ's glory should be veiled, while

he was with men on earth. If he should reign in visible person on earth before the judgment, he would need to leave behind again his glory, which is improbable.

THE BLESSEDNESS of God, says Owen, consists in the ineffable mutual in-being of the three holy persons in the same nature, with the immanent reciprocal actings of the Father and the Son in the eternal love and complacency of the Spirit.

GOD IS SAID to harden the heart, says Salter, when he withholds restraining grace—to harden when he does not soften. He is said to make blind when he does not lighten, as darkness follows the removal of the sun. May it not, too, be said that he hates when he does not love?

IT IS NOT SAID, he that feeleth shall be saved, but he that believeth. Faith first, feeling second.

ONLY AT THE HOUR of death is the top-stone put upon the work of sanctification. Mark 4: 29.

AS A KEY fits into the wards of its lock, so do the provisions of the new covenant fit into all the intricacies of man's case.

GOD NEVER made a mistake.

YOU MUST NOT trust even repentance or faith to save. Christ only must be trusted for that.

IF WHITEFIELD and Wesley could be in fellowship, why may not the Calvinist and Arminian now?

ANY DULL OBJECT, beheld through crimson glass, glows in the light of that substance. So is it with the believer as God views him through his Son.

THAT ANGELS attend saints just departing out of this world may be fairly inferred from the Bible.

NO ONE could dislike pain so much as the Saviour.

EVANGELICAL RELIGION makes a sharp distinction between the regenerate and the unregenerate.

ALL THAT CHRIST did was done as the head of believers.

CONVERSION is a change from legality and slavery to filial confidence.

THE LAW OF GOD gives us a knowledge of our sin, and condemns it, but cannot help us out of it.

THE LORD JESUS is the centre of Christian unity.

ALL THAT CHRIST did on earth had the one root obedience, in which alone any son is free.

JESUS is the Saviour of *conscious* sinners.

THERE ARE vincible operations of the Spirit.

EFFECTUAL CALLING includes regeneration.

IN POINT of evil, there was none prior to the devil.

A SOUL is the haunt of devils or the temple of the Holy Ghost.

THE WITHHOLDING of God's Spirit was a main part of man's original curse.

JUSTIFICATION is not merely not punishing, it is pronouncing unpunishable.

REPENTANCE includes faith, since, with the rest, it is a turning from the sin of unbelief.

THE ULTIMATE end of Christ's work was not the salvation of men, but the glory of God.

THE WORKING of the devil in the children of disobedience, mentioned in Ephesians

2:2, is "by an efficacious energy," said John Howe.

SOME of the so-called hard doctrines of the Bible are designed to try and test and elicit faith, like painful afflictions.

GOD'S WAY of salvation is hearing, believing, having (John 5:24), not doing, hoping, or feeling. Conviction is a discovered sinner; conversion, a discovered Saviour.

THE BEST EVIDENCE of Christianity is a live Christian.

EVERY ONE TRUTH is connected with every other in the universe of God.

IF CHRIST commands a thing that is reason enough of itself for doing it.

SAVING FAITH is confidence in a person.

THE SKEPTIC concedes the peculiar holiness of Christianity, in requiring of its professor a purity that he does not think of exacting from the professor of any other religion.

A CLEVER DEACON has said: Old divinity sends the prodigal son home in rags and utter poverty; new divinity brings him



back with money enough to pay his expenses.

UNITARIANISM, notwithstanding its often amiable and generous humanitarianism, is after all essentially deistic.

CHRIST'S LOVE to us not only precedes, but produces, ours to him.

THE BELIEVER is justified by his identification with Christ.

GOD is "*patiens quia æternus*," said Augustine.

CREEDS EXIST wherever there is religious belief. If we believe, we believe something. That something can be stated; and the statement, written or unwritten, is a creed.

DURING THE FIRST three centuries, the main attacks upon our Lord's deity were of Jewish origin; and yet, as Liddon says, nothing is plainer than that the ancient Jews believed the expected Messiah would be divine.

THE TEACHING of John the Baptist centred around these three points, says the author of "*Our Lord's Divinity*:" (1) The call to penitence; (2) the relative greatness



of Christ; and (3) his judicial and atoning work. This author probably would include what John had to say of the baptism of the Spirit under the second of these heads.

SAYS LIDDON: Jesus nowhere retracts, or modifies, or acts, or speaks, as one would who feels that he is dependent upon events or agencies which he cannot control.

WHEN the elder Brother's raiment is put on me, said Berridge, good Isaac will receive and bless the lying varlet Jacob.

OLD Henry Scougal shrewdly said: Though God hath not tied himself to means, yet he has tied us to the use of them; and we have never more reason to expect the divine assistance than when we are doing our utmost endeavors.

MAY NOT Christ be a daysman between man and man, as well as between man and God?

THE SINLESSNESS of Jesus may be proved by his word in John 13:30, where he says the devil comes and has nothing in him.

THEOLOGIANs distinguish between God's will of control and his will of precept.

AN ILLUSTRATION of some elements in the

atonement of Christ may be found in case of Samuel hewing Agag in pieces, which he did as a measure of Saul's sin of disobedience, and a tribute to the principle of judicial righteousness.

THAT THE ENTIRE public career of Jesus Christ was one of temptation seems to be implied in Luke 22:28.

IN HIS SERMON on the intermediate state, Dr. Nehemiah Adams very properly says that the idea of some that the soul cannot exist separate from the body in materialism; and to graft materialism upon Christianity is to destroy it.

THE GOSPEL WAY to peace is also the way to holiness.

CERTAINTY of final salvation is consistent with danger of eternal perdition. To be cautious against danger may be the very means of coming out safe at the end. Acts 27:24, 31.

NOTWITHSTANDING the old divines had much to say of the beatific vision of God, Dr. Talbot, of Granville, thinks he will be seen even in heaven by immortal eyes only in the Son, who is the image of the invisi-

ble God. But may not heaven afford a direct perception of God the Father through the light of the Son?

THE LAW of the fourth commandment by no means requires the keeping of the seventh day of *our week*, but a seventh day that follows six days of labor, and this law we are heeding when we keep the Lord's day. Here is the matter in a nutshell, which may relieve some of the perplexed.

THE DOCTRINE of the final perseverance of the saints does not make the genuine believer careless; rather it strengthens and stimulates him.

HERDER, writer of the "Spirit of the Psalms," says it is the most beautiful mark of the excellency of a doctrine when it instructs a child; a statement that needs to be taken with allowance.

IN EVERY AGE since Christ, there have been men who believed the current events to be the most tremendous that can ever occur, and hence their own the very last period of history.

WE HAVE NO REASON to suppose that the appearance of Satan is much different from

what it was at first, that of an angel of light. His fall need not change his appearance, any more than the form of man has been changed by his fall.

DR. SKINNER maintained that neither the humanity nor the divinity in Christ's nature, properly speaking, suffered, but the *Ego* Christ. In all cases the person, not the nature, is the conscious subject, and the God-man is but a single person.

THE PATTERN of Solomon's temple is sufficient of itself to prove the fact of divine inspiration.

A WRITER in the old "Christian Review," vol. X, discussing the resurrection of the body, suggests that a very minute portion of the body, so subtle as to elude human cognizance, may be all that is necessary to what we call the original elements.

BOTH Dr. Hovey in his work on the "State of the Impenitent Dead," and the Duke of Argyll in his "Reign of Law," suggest that the disembodied soul of man may not be destitute of form.

SAID MASON: "The *notion* of free grace

may make a person dissolute, but the *sense* of it restrains from sin." A mere theory of God's electing love may leave a man careless and presumptuous; but a feeling of it animates the soul to holiness.

JAMES RUSSEL LOWELL, the Harvard professor, seems unconsciously to state the necessity of an objective revelation in the following words: All men who know not where to look for truth save in the narrow well of self, will find their own image at the bottom, and mistake it for what they are seeking.

I AM SUSPICIOUS of a theological system which is too complete and compact, says Dr. A. N. Arnold. Our earthly logic, he says, may be inconsistent with God's larger truth. 1 Cor. 13:12.

CHRIST is paraclete with God (1 John 2:1); the Holy Spirit is paraclete with men (John 14:16).

EVEN A PERFECT humanity cannot call forth from us a true worship such as we pay to God; although Spofford Brooke has asserted a very different view in a late work of his.



THE SINLESSNESS of Jesus was declared from the first. Luke 1:35.

ALL THINGS were created for Christ, in one way by serving as figures of his spiritual truth.

DR. HOVEY says truly that an impartial history of the Christian religion would show, beyond question, that the doctrine of a vicarious atonement, ratifying the claims of justice, has been more effectual than any other view of the Saviour's death in convincing men of sin and leading them to him.

SAYS DR. W. R. WILLIAMS: The Bible defies logic, in our narrow western sense of that word. Of a perfect logic, where the relations of all truths are seen fully and stated harmoniously, a finite race is probably incapable.

AS FOR PERFECTION or completeness in divinity, said Lord Bacon, it is not to be sought. In divinity many things must be left abrupt. O the depth of the wisdom and the knowledge of God!

## PART III.

### IN THEOLOGY—SIN AND ITS PUNISHMENT.

NOTHING is really terrible but the wrath of God.

THE MORE we understand the sinfulness of sin, the higher will be our estimate of the work of the cross.

THE CULMINATING sin of the Jews was the rejection of the Son of God. Matt. 21:37-41. The great sin of men this day is the same.

A GREAT want of the age is a real persuasion of the punitive judgment of God, said John Milne.

CANNOT the adventist see that his doctrine of the extinction of the wicked makes the atonement comparatively little?

INCORRIGIBLE sinners are left to the freedom of their own wills.

THE PUNISHMENT of sin is the vindication of law and a necessity of God's nature.

CIRCUMSTANCES sometimes bring out an

unsuspected state of the heart. The case of Saul in the Old Testament is in point.

IF THERE is no eternal punishment for the sinner, then the atonement dwindles, and salvation is not so great a thing after all.

IF GOD were to "go to law" with us, we should be in hell.

YOU COMPLAIN of a want of feeling, of conviction. But is not insensibility of itself one of your worst sins?

THE DEATH of Christ, so far from saving the impenitent from punishment, makes it more certain that they cannot avoid it.

CONVICTION of the guilt of sin produces fear; a feeling of the pollution of sin produces shame.

THERE is something in the cross that tests and discloses the state of the heart. "The thoughts of many hearts shall be revealed"

SIN is attempted deicide.

THE HANGING of a murderer is just as much an eternal punishment as annihilation would be; for it is once for all, and is never undone. But to apply the term

“eternal punishment” to such a human or divine execution is an obvious perversion of language. The term has a meaning which cannot be shrunk up in this way. A punishment cannot be at once momentary and everlasting.

FOR a lost sinner to vindicate himself is tantamount to accusing God.

SHOULD a sinner have his eyes opened to see what he is, with no cross to flee to; he would be plunged in complete despair.

SIN separates us from God, because, passively, his holiness cannot bear its touch, and, actively, his wrath burns out against it.

GOD’S severest judgment is according to truth. Rom. 2:2.

A JUST estimate of sin, says Dr. Moss, lies at the basis of all true religion.

THE EVIL that we do God does (Amos 3:6), in the sense that he permits it, bounds it, and overrules it.

WE may view the essence of sin as consisting in the cherishing of a will contrary to God’s will.

WHAT is there to put between the guilt

of the sinner and the wrath of God to keep them from meeting? Nothing but the blood of Christ.

WE are afraid of being detected even by ourselves.

OLD SELF is the common enemy of me, my neighbor, and my God.

LOOK to the Saviour agonizing on Calvary, if you would learn the sinfulness of sin, and the wrath of God against it.

"BUT is in danger of *eternal sin*." Both the Sinaitic and the Vatican manuscripts show this to be the proper reading in Mark 3:29. No theory of the sinner's extinction of being in another world can possibly be reconciled with these terrible words.

WE MUST FEEL a spirit of justice to our sins, if we would have the mercy of God.

UNTIL we can see our own sins punished in Christ, there must of necessity be a certain fearful looking for of judgment.

HOW OFTEN in this life we see the proud fall into a pit of their own digging.

IT CANNOT be a small crime, says Dr. Shedd, which necessitates such an appa-



ratus of atonement and divine influence as that of Christ and his redemption.

THE PAGAN world has ever been far more certain that God would punish sin than that he would pardon it.

THE VERY TERM punishment implies pain. Therefore eternal punishment means eternal pain.

IF the heathen *know* better than they *do* (Rom. 1:21), a holy God must judge them.

THE SIN of Meroz was a sin of omission, and for it there was God's curse.

WHEN ABRAHAM stated to Dives the principle of justice that decided his destiny, the wretched man had nothing to say for himself.

THE GREAT sin, that of unbelief, is a sin of omission.

"SON, remember." It is a terrible thought, that a man may be left to the agony of his own reminiscence forever!

RESISTANCE to the Spirit's call is proof that the heart voluntarily chooses to sin.

FIRE cannot consume the qualities of matter. Shall it ever then entirely consume the attributes of a soul? Is a soul

less than matter? Shall it then be said that the commitment of the wicked to the fires of judgment is their extinction?

MEN WILL be discarded in the end for bearing no fruit, as really as for bearing evil fruit.

MEASURE the sinfulness of sin by the greatness of Christ and all the spectacle of Calvary.

THE UNSAVED are in closer alliance with Satan than they imagine.

THE RADICAL evil of human character consists in a determination to have one's own way, says Bushnell.

IT IS the unrepentant man who turns the warnings of prophecy into certainties.

THERE WERE those to whom Christ made the awful announcement, Ye shall die in your sins!

"SIN is the suicidal action of the human will." Its reflex is the will's slavery. John 8:34.

FOR ONE to have a sense of the sinfulness of sin, is something more than to know that he has done wrong.

A RECENT writer says that the danger of

a deathbed repentance does not consist at all in God not being ready to spare, but in the moral certainty that such as a man has lived, such will he also die.

THE existence of moral evil is a far profounder mystery, than even the awful punishment of it.

FINITE MINDS cannot say what infinite justice ought to do.

HE WHO discerns the beauty of holiness must necessarily see the sinfulness of sin.

TRIED by the covenant of works who can stand?

THE WRATH of God is the essential antagonism of his nature to sin, and it must have a full and unhindered expression. Jer. 30: 24.

A SINNER will neither seek nor accept the great atonement, till sensible of his own condemnation justly coming from a holy God.

PUNISHMENT is no other than the evil of suffering, inflicted for the evil of sinning.

NO ONE can deny that it is the tendency of sin to change man into a devil.

“I NEVER GO to church,” said one; “I

spend my Sunday in settling accounts." "The day of judgment will be spent in the same manner," was the reply.

WERE THE HISTORY of sin minutely written, no finite mind could endure to read it.

To show how extensive human depravity is, God tells us that the very ploughing of the wicked is sin.

WHEN SINNERS are under the deepest conviction, it is not so much particular sins that affects them, as the plague of their hearts.

THE GREAT and good Bishop Beveridge said: "Not only the worst of my doings, but even the best of my duties, speak me a child of Adam. I cannot but look on my whole life, from the time of my conception to this very moment, but as one continued act of sin."

THERE IS NEITHER felicity nor adversity of this world that can appear to be great, if it be weighed with the joys or pains in the world to come.

GUILT QUELLS the courage of the bold, ties the tongue of the eloquent, and makes greatness itself behave poorly.

OF EARTHLY JUDGMENTS, one of the heaviest is the permission to sin and appear to prosper.

THEY WHOSE delight is most in worldly society, shall have that company in the world to come. If professed Christians love the way of sinners, they shall perish with sinners.

THE SIN of angels, like that of men against the Holy Ghost, is unpardonable.

THE UNIVERSAL strangeness of men towards God, said John Howe, apparently owes itself more to enmity than to ignorance.

A TERRIBLE OVERTHROW awaits the proud and giddy rejecter of Christ.

A VITIATED HEART is the parent criminality from which all others spring.

IF YOU CONSIDER sin strictly, said Thomas Brookes, there cannot be any little sin, no more than there can be a little God, a little hell, or a little damnation.

LIDDON distinguishes between a sense of sinfulness, and a sense of unpardoned guilt. The former may exist after the latter ceases.



IT IS WITHOUT doubt true, what a living divine says, that repentance is impossible where there is no atonement. The wicked, therefore, cannot repent after death, since then there remaineth no more sacrifice for sin.

IT IS A FEARFUL trial to the Christian, when he loses a friend and is uncertain about his condition in the next world. Happy is he who at such a time, can look through his uncertainty to God who doeth righteously. To be swallowed up in God's attributes is the way to stay the soul in contemplation of the terrible retributions of the world to come. A man who gets most into sympathy with God will be most satisfied with what God does.

A RELIGION that does not sufficiently distinguish a man from a wicked world, will never distinguish him from a perishing world, said John Howe.

THERE IS SOMETHING infinitely evil in unbelief. It can reject such an one as Christ is!

IF THERE were two ways to heaven, men might hesitate. But when there is but one

way, and men wait, it is this that angers God.

WHAT IS IT to sell one's self to sin, as Ahab did? 1 Kings 21:25.

DAVID'S CONFESSION to Nathan shows that the decrees of divine judgment, revealed in inspiration, are in some degree already anticipated by the verdict of the heart itself.

GOD'S EXERCISE of justice towards sinners at last will be a comfort to him (Ezk. 5:13), though in their death as such he has no pleasure.

INASMUCH as the heathen have a conscience, they may be judged. Ezk. 5:7; Rom. 2:14.

THAT SIN is a nature, in the case of man since the fall, is pretty well suggested by Jer. 13:23. It is as much born with us, and as hard to efface, as the color of the Ethiopian or the spots of the leopard.

NO ETERNAL punishment for unrepented sin is the overthrow of the plan of salvation.

THE SINNER is joined to the world; the Christian to God. At death, the Christian

will carry with him his God; but the sinner will not carry with him his world, and his ungratified desire will be a hell of itself. Desire, without its object, will, like remorse of conscience and the memory of what might have been, be a gnawing worm and an unquenchable fire!

HE IS NOT to be envied who taxes his ingenuity to explain away the natural meaning of the severe passages of God's word.

A PUNISHMENT that ends in annihilation is certainly not eternal.

THE SACRIFICES of old showed that God had a terrible feeling against sin, and was jealous respecting its penalty; but also that he could hide it behind a propitiatory cover, could pardon it. Ah, what a difference there is between pardoning sin and ignoring it; between propitiating God's wrath and belittling it!

EVERY PARDONED sinner has endured his punishment in Christ. 2 Cor. 5:15.

THE OLD TESTAMENT must be interpreted by the New, specially in regard to terms describing the judgment of the wicked.

THE REWARD of unrepented sin shall be

a fixed character for sinning. Rev. 22:11. The sinner shall enter into sin, and have it sealed to him. He shall reap that which he sowed. His voluntary choosing is his penalty. Can he find fault?

THE MOST ALARMING infidelity of the present day is the prevalent unbelief with regard to sin, its guilt and desert. It is affecting even some of our theological systems.

IT IS AS NATURAL for us to hide sin, as to commit it, said the author of the "Fourfold State."

ONE TROUBLE with those who are in error concerning the final punishment of sin, is that they think of God as altogether such an one as themselves. Ps. 50:21.

THOU COMPLAINEST, O sinner, that God's wrath against thee is too great; and yet it is too little to move thee!

UNBELIEF SHOWS itself in not believing the bad about ourselves.

PUNISHMENT in the next world is no more unworthy of God than suffering in this world.

CAN THE SINNER have a right view of him-

self without terror? Will Satan let go one of his own without a struggle? Then look for hard conversions.

THAT WHICH Christ suffered shows that the wrath of God must have vent in the *actual* punishment of sin.

MAY NOT he who is eternally sinning be eternally suffering?

DOES A PERSON argue himself into suicide without having first rejected the doctrine of eternal punishment?

IF WE HATED sin as God hates it, should we so much question his great punishment of it?

IF SINNERS think they love a sin-forgiving God, while they hate a sin-punishing God, it is not likely they are yet converted.





## PART IV.

### ON THE NEW LIFE.

ONE CAUSE of so much feeble and languishing spiritual life is the neglect to breathe Bible air.

THE SWEETEST delight of the believer should come, not from dwelling on his own good estate, but from viewing the things of God.

THE CHRISTIAN is a sinner saved by grace.

IF JESUS had his body broken for me, let my heart break for him.

THE CHOICEST things are wrung from experience.

TRIAL will tell you whether your hope will hold weight.

TERTULLIAN called those professors who relinquish their first love, the penitents of the devil.

WE FIND ease the instant we abandon our own wills.

THE CASE of the prodigal son forcibly

teaches sinners to come to Christ just as they are. If he had waited to have food and clothing before going to his Father, he never would have gone.

TO FEEL true contrition without love is an impossibility.

THE DEVIL, knowing well that prayer is the secret of our strength, aggravates difficulties to keep us from it.

LOVE to God, or enmity against him, is the root of each man's character.

THE CHRISTIAN will exercise the grace of faith in heaven itself.

DUTY ought to be inclination in the renewed heart.

EVANGELICAL religion will not flourish if its representatives do not keep the Sabbath.

SOME dare not examine themselves, and some are too indolent to do it.

CAN you dance and enjoy religion?

SOME ONE has described faith as discovered weakness learning on omnipotence.

A MAN is unknown to himself till he has affliction.

IN THE PRESENCE of a high doctrine of grace, is not faith more pleasing to God, than the essential rationalism so common upon such occasion?

AUGUSTINE said the true perfection of a man is to find out his own imperfection.

THE PIVOT of victory in any great battle of life is in the secret heart.

NOT for cure only, but sometimes for prevention, are afflictions sent.

THOMAS BOSTON said there are many prayers not to be answered till we come to the other world.

IT IS NOT left to our option what our peculiar burden shall be.

DELAY in the answer of prayer is not denial, but a trial of faith and patience.

AFFLICTIONS make men appear in their true colors, discovering the evil in them, likewise the good.

WILLINGNESS to retain God in the thoughts is a defense against sin. Rom. 1:28.

BELIEF in the Lord is the antidote of trouble. John 14:1.

GOD GIVES none of his people to excel

in a gift, said Boston, but some time or other he will afford them use for the whole compass of it. The patience of Job, the meekness of Moses, the wisdom of Solomon, are examples.

THE MORE a man fears God, the less will he be afraid of men. Matt. 10:28.

WHEN we repent towards any one, we are touched with some gentle emotion towards him.

AVOIDING one temptation, do not like Lot go into another. A caution from the poet Horace will here be recalled by some.

IT IS OFTEN the way of God to prepare his people for a great stress of temptation by giving them an extraordinary spiritual elevation.

FAITH is something that agrees with God's thoughts.

FAITH is a living link connecting the heart that possesses it with God who gives it.

IN Christian progress, there is first life, then liberty. But liberty, for lack of faith or instruction, is often long in coming.

THE CHILD is impatient to see his parent's

promise fulfilled. God's people are like this child.

WE must get beyond self-knowledge if we would have eternal life. John 17:3.

HAVE we never employed language in prayer, or otherwise, that might seem to imply that we loved sinners better than Christ does?

THE BEST preparation for the week's work is the communion of the Sabbath, said J. W. Alexander.

LEARN to bear the reproaches, the misjudgments, of even good men.

JOHN WESLEY said he would no more dare to fret than to curse or swear.

FAITH's check was never dishonored in God's bank.

O FOR a continuity of grace! Our good frames are too much like the tide.

Is thy soul *pleased* with the Lord Jesus?

THE REPENTING sinner must be reduced to complete self-despair, though not to despair of God's help.

IT is generally not out of one word, or one impression, but many, and these often at intervals, that the Spirit of God brings



about the great decision, says Horatius Bonar.

WHAT is so bracing, so elevating, to one's whole moral being, as faith?

BECAUSE one is yet lacking the faith of assurance, that is no evidence that he has not the faith of adherence.

WE ARE saved by even a little faith; but more than a little is needed for joy, and for usefulness.

CHRIST has gone to prepare a home for us. Are we getting ready for the home?

VOWS and resolutions are sometimes foolishly put in place of believing.

THERE IS a difference between spiritual pride and self-righteousness. What is it?

FOR A WOUNDED spirit, submission and occupation are excellent remedies.

MAN begins with God when he gets to the end of himself.

IT IS God's way to teach his children in the school of experience.

ONE HAS SAID that in trial what we want is not change of circumstances but victory over self.

WE CANNOT have the Holy Spirit to make

us powerful, unless we desire him also to make us pure.

GOD will have the believer come to the judgment to let the universe know that there is nothing against him.

THE Christian life is like a river in its continual onwardness.

WE NEED heavy trials, because sin is deeply rooted.

I SHOULD PRAY much in peaceful days, that I may be guided rightly when days of trial come, said Robert M'Cheyne.

NOTHING is thriving in the soul unless it is growing.

IN CLOSING the eyes for nightly rest, it is good to repeat, "He giveth his beloved sleep," and in opening them in the morning, to say, "When I awake I am still with thee."

TRUE repentance cannot stop short of submission.

WHAT is the assurance of hope? It is to know the great thing God has done for us in justifying us wholly in Christ.

THE REAL PENITENT feels not merely the misery of sin, but the guilt of it. This ap-

pears in the confession of the thief. Luke 23:41.

A CALM hour with God is worth a whole lifetime with man, said Robert M'Cheyne.

YOU approach the cultus of Rome, if you have no altar in the house.

SAID John Milne: Are we enough alone? Do divine things get time to soak into our souls?

PRAYER is the expresion of faith. Rom. 10:14.

TO LIVE soberly, righteously, and godly, was called by Rev. J. D. Burns, the trinity of Christianity.

A SENSE of forgiveness implies a previous sense of sin.

PRAYERFUL desire leads on to obedience.

ONE has said: Patience is faith suffering; love is faith acting; hope is faith expectant.

LET US rejoice in the power of evangelical religion!

THE CHRISTIAN finds vineyards in the wilderness and honey in the rock.

HE THAT has not known adversity is but half acquainted with others, or himself.

GENUINE religion must be allowed to search our nature to the bottom.

THE HEART of the true penitent is like the burnt child that dreads the fire.

NOTHING to my mind so proves our little faith, as our little feeling about the spiritual condition of those around us, says Ryle.

TO BE a disciple of Christ is to *obey* him.

BREAK through our monotony with thy conquering grace, O God!

BY THE GIFTS which awaken our gratitude, and by the crosses which soften our feelings, God draws us towards himself.

TRIALS are of three-fold benefit to true religion. Hereby the truth of it is manifested; also its beauty; thus, too, it is purified and increased.

THE PRINCIPLE of true religion, like Christ, came down out of heaven.

IT WAS the common thing for New Testament Christians to be "assured."

O FOR the power and joy of a revival of religion!

GOD NEVER gives a faith of assurance before he gives a faith of dependence.

THE DEVIL does not assault the hope of the hypocrite, as he does the hope of the real child of God.

TRUE religion does not consist in mere good wishes and resolutions.

LET ME know what it is to love God for what he is in himself.

SPIRITUAL PRIDE is ostentatious of humility.

EXPECT COUNTERFEITS of love and humility, for the more excellent a thing is, the more will be the counterfeits of it; as of silver and gold, and diamonds and rubies, and precious medicines.

JUSTIFICATION is the door of blessedness.

AM I WILLING for God to reign ?

THE AWAKENED sinner should not be seeking for a particular experience, but for Christ.

PIETY encourages cheerfulness, but not frivolity.

WE NEED that kind of conviction which kindles the flame of religious faith in other souls.

THE CONSOLATIONS of the gospel are neces-



sary to the growth of evangelical holiness.

A SENSE of free and complete salvation is the spring of holiness.

GOD is to the believer, what he is to himself, the fountain of bliss.

THE AWAKENED soul consents to the law, that it is holy, just, and good.

THE AWAKENED soul pays a tribute to the law by forthwith attempting, though in vain, to keep it.

THE LEGALITY of the convicted sinner is to some extent a token of good.

THEY THAT have done most for God, have been those who have most joy in God.

TO CONFESS Christ, and his salvation, before men, is health and strength to the believer.

IF A PERSON prays truly, he does believe. You think you do not believe; try prayer, and see.

IN PRAYER, abstract faith becomes as it were concrete.

A MERE inclination of the soul to Christ is the beginning of love.

AS WITH MANY healed by Christ on earth,

so with souls to-day; they commonly reach their blessing in obeying.

THE CHRISTIAN'S life should be in part contemplative, as well as active, if he would get above ordinary attainment.

HOW CAN the fickle Christian retain even self-respect.

AN EXTRAORDINARY insight and even foresight, akin to genius, is given to those who live in communion with God.

WHEN A MAN becomes a Christian, he comes right home to God in everything and everywhere.

ONE OF THE FIRST symptoms of backsliding is finding fault with the church.

FASTING is a duty recommended by our Saviour, in like manner as secret prayer is, as may be seen by comparing Matt. 6:5, 6 with 6:16, 17, 18, says Jonathan Edwards.

TO ENTER into the world, and there live fearlessly according to conscience, that is Christian greatness, said Robertson.

CONVICTION of sin is needful, not as inclining God to give, but as disposing us to receive.

HOW LONG, O believer, are you willing to pray for a widely-reaching Holy Ghost revival? Are you weary yet? Tell us.

HAPPY is that believer who has got so far as to say, "O God my heart is fixed, my heart is fixed; I will sing, and give praise!"

WHOEVER LOOKS for salvation by any other grace than that which saved the thief on the cross will meet with a dreadful disappointment.

SPIRITUAL PRIDE has a very quick discernment of the low religious state of other people, and is ready to decry it.

SPIRITUAL PRIDE finds none of the churches holy enough to stay with; and the preachers all need to be taken to its school.

IT IS A GOOD SIGN when converts feel that salvation is something too good for them.

Dr. PAYSON used to say that God has not told us how often to pray, nor how much to give, leaving it to love to decide. But both giving and praying are alike required.

WHEN GOD gives conversion he demands confession.

THE GIVING DISPOSITION is a spiritual

grace (2 Cor. 8:7), as much as faith, hope, and love, and should be as constantly cultivated.

NOTHING EXHILERATES the soul like the presence of the Holy Spirit in it. Acts 2:13.

IF YOU WILL keep alive an unforgiving temper towards any, it is certain you can not have God's forgiveness.

BEING MUCH in prayer was the secret spring of the eminence of such men as David and Daniel.

PRAYER IS AN ENGINE of greater power than all human means put together.

I CANNOT be poor so long as God is rich, for all his riches are mine, said Bernard.

THOSE WHO do not meditate cannot pray.

TO BE forever looking to self is hurtful, fostering pride or gloom. Get out of self into thoughts of Christ, and into efforts for the good of others.

DO CHRISTIANS sometimes pass a whole day without one devout aspiration?

THE MISERABLE religion, which is ever hankering after worldly pleasures and seeing how far it can go without actually for-

feiting the Christian character, is useless to its possessors in this world, and will profit them nothing in the hour of final retribution, says Bishop Kip.

BICKERSTETH says: It is a proof of the low state of religion among us that so many real Christians can meet and part in our day without praying together.

MEDITATION on the glory of Christ will quicken love to him. The beholding of Christ, says Owen, is the most blessed means of exciting all our graces, spiritualizing all our affections, and transforming our minds into his likeness.

IF YOU WOULD have the grace of consolation, you must have the grace of obedience.

AS A WHITE garment shows soiling quicker than another, so a little fault in a good man attracts notice more than even great offences in bad men.

SUPPOSING we do give till we *feel* it; did not the Saviour feel what he did for us?

IF THE WAR with sin is in the *members*, this may signify that its dominion in the *heart* is broken.

YOU MAY continue to dance—and grow



lean and dumb spiritually. Is it not best to avoid that which tends to quench religious life ?

A HYPOCRITE may be all glorious without; the renewed man is all glorious within.

THE SOUL of the believer has a divine In-mate, the Holy Spirit.

RALPH ERSKINE, drawing near to death, uttered the joyful shout: "Victory, victory, through the blood of the Lamb."

OBEDIENCE is doing something because another having competent authority has enjoined it.

IN ONE RESPECT prayer is the voice of sin to him who alone can pardon it.

FAITH is revealed in acts of faith.

THERE IS no way, said Jonathan Edwards, in which Christians in private can do so much to promote the work of God as by prayer.

IT HAS OFTEN been said that a Christian should fulfill the twofold service of Eddy-stone light-house, give light, and save life.

ASKING GOD is such gainful business, I wonder we follow it up so little.

NOTHING IS MORE fit than that indigency

and necessity in man should crave and supplicate unto the rich abounding fullness in God, said Howe.

AS SOON as God begins to bless us, we are prone to let go of him.

SELF-WILLED Christians are often under the hallucination that their way is the Lord's way.

A CHRISTIAN experience is one which has Christ in it. It may be otherwise with a mere religious experience.

CONVERTS cannot be too careful about the duty of baptism.

IF PROFESSED converts will not give the glory of their conversion to God there is poor evidence that they are converted. Prophecy declares it an immediate result of God's work in converting sinners that they shall know him. Ezk. 37:5, 6, 14.

OUT of simple obedience to Christ, believers ought to be baptized.

SOME GOOD SOULS are in the dark because they are trying to believe in their own faith. But was faith crucified? Is faith the brazen serpent to look to?

ANDREW FULLER said: I have such a

hope, that with it I can plunge into eternity.

THE MOMENT I consider Christ and myself as two, I am gone, said Luther.

TRIAL is God's agency not only for developing Christian character, but for manifesting it.

WILL MODERN DANCING and praying thrive together? We never knew an instance. One is very likely to kill the other.

COMMUNION with God must ever hold a higher place than service for God.

A CONVERTED heathen girl, being persecuted, said: It would be easier to die for Jesus, than not to love him.

ARCHBISHOP Leighton wrote: The firmest thing in this lower world is a believing soul.

SERVING THE LORD in order to be happy, tends to legality; the work done, not Christ, being made the source of happiness.

IT IS NOT by reflecting on sin and its consequences that we arrive at repentance, said Luther, but by contemplating Jesus Christ, his wounds, and his infinite love.

IT IS BETTER, said Rutherford, to be sick,



providing Christ come to the bedside and say, "Courage, I am thy salvation," than to enjoy lusty health and never be visited by God.

EVERY GREAT blessing to Zion is born of soul travail. The anguish of sympathy, the groaning which cannot be uttered, transpires in some heart, before the issue of new life to the church.

THE INWARD principle of obedience makes outward obedience pleasant.

WHAT a God-honoring thing it is to see a sorrowing child of earth cleaving fast to God, says Bonar.

IT IS FAR EASIER to pray against a temptation before it is felt, than when it has begun to act.

MEN MUST learn the lesson of submitting to simple authority. The true Christian will heed positive divine commands. The new life takes to them.

SAID AUGUSTINE, when conviction of sin finally issued in spiritual peace: Pleasant is it to me, O Lord, to confess to thee by what inward goads thou tamedst me!

ASKING God to sustain the work begun

in his heart, Augustine said: Forsake not thine own gift, nor despise thy green herb that thirsteth.

Again and again, in his divine intercourse, Augustine said: Give what thou enjoimest, and enjoin what thou wilt.

HAVE I IN ME the spring of living water that does not dry up when there is a dearth in the church? Can I go due on in patience doing my duty when the state of religion runs low?

WHAT INTEREST have I separate from Christ?

SATAN likes those cold prayers that deal in generalities. He is afraid of the warm specific ones.

AUGUSTINE exclaimed to God: Thou madest us for thyself, and our heart is restless till it rests in thee.

DR. PAYSON, being sick in bed, said God put us on our backs, that we might look up.

Grace tried is more than grace; it is glory in its infancy, said Rutherford.

THE HIGHER the water rose, the nearer was the ark lifted up to heaven.

I FIND IT most true that the greatest



temptation out of hell is to live without temptations. Grace withereth without adversity, said Rutherford.

THE MOST OBEYING man shall be the most knowing man.

IT IS SAID of Martin Luther that the more he had to do, the more he prayed.

A MAN, said Coleridge, may pray night and day and yet deceive himself; but no man can be assured of his sincerity who does not pray.

IT IS THE WHOLE man that prays. Less than this is but wishing and mummery.

IF WE EXAMINE the feeling of self-doubt, often thought to be modesty, we shall find it is not modesty all through, said Dr. Ide. Pride and the devil are very likely to be in it.

HE WHO has the Holy Ghost will make much of Christ, for that is what the Holy Ghost does.

THE MUTUAL sympathy of Christians is founded on (1) a common ruin, (2) a common exposure to trial, and (3) a common interest in the salvation of Jesus.

UNUSUAL ELEVATION of spirit is often the

precursor of some extraordinary trial, in this world. Moses came with shining face from Sinai's top to encounter the wretched scene of the golden calf. Jesus went up from the blessing of his baptism to meet the terrific onset of Satan, and went down from the transfiguration to the gathering troubles of the last months.

THE SPURIOUS convert most frequently is a sinner against the Holy Ghost.

PAUL'S WRITINGS are full of Christ. The living epistle ought not to have less.

WE DO NOT enough think of the great things of God obtained in our justification. The first chapter of Ephesians is good to set our minds acting on this subject.

THE ASSURANCE of hope is not for him who still cherishes some unrepented sin.

IT IS A RULE in divinity, that God never takes away comforts from his people but he gives them better, said an old divine.

WHY SHOULD I start at the plough of my Lord, which maketh deep furrows in my soul? I know he purposeth a crop, said Rutherford.

I HAVE FOUND the Lord Jesus Christ to

be just what my poor, empty, sinful heart needed. He meets my want. The water of life is good. As cold water to a thirsty soul, as the clear morning air to the weary invalid, so is Jesus to me.

GOD PARTS that and us, which would part us and him.

TRUE HUMILITY consists more in believing, than in being sensible of sin, said John Owen. Remember this, you who say you cannot feel your sins enough.

WE RECEIVE the Holy Spirit in our obedience, not in disobedience.

“ELIJAH OFFERED his prayer and then faced the dangers of Carmel. Luther arose from his knees and entered the diet of Worms.”

THERE MUST, says Howson, be enthusiasm where Christ has been received fully into the heart.

SOME MAY be sanctified from birth. Luke 1: 15.

THE TEMPTATION of many “higher life” persons is to think and talk more of their experience than of Christ. It will not do to make idols even of our holiest things.

GENERALLY neither great usefulness nor great joy in the gospel is reached except through a long and almost despairing period of soul travail and humiliation. Bunyan, Owen, Whitefield, and the Wesleys, are striking examples.

CHRISTIANS, said Bunyan, should be often affirming the doctrine of grace, and justification by it, one to another.

FAITH RECEIVES its object. It is one kind of possession. John 1:12.

FAITH PARTAKES of the nature of its object. Isa. 28:16.

FAITH IS the soul's going out of itself for all, said Boston.

THE LEGALIST works for life; the believer works from life.

THE TRUE PENITENT never seeks to extenuate his own sinful acts, as Saul did in 1 Samuel 15:24, but takes all the blame to himself.

YOU STRENGTHEN your convictions by expressing them. It is important to say, I believe.

THE BONDS of our union with the Lord are the Spirit on his part and faith on our part.

## PART V.

### RELATING TO THE CHURCH.

THE ROOT of church troubles is pride.

FAITH makes neither too much nor too little of a gospel ordinance.

SOME are averse to pruning off perverse members of the church, having more tenderness for them than for the church that is wronged. But dead branches must come off, else the vine is hindered.

THE CHURCH is a fountain of waters. Cant. 4:15.

THE ELDER'S office was pre-eminently a teaching office.

IN EXAMINING persons for the church, learn their views of God's character. There is nothing better to reveal their view of salvation, or the type of their experience.

SOMETIMES mighty influences proceed from the quiet ones in Christ's church.

AFTER RECEIVING infant baptism, there is hardly an extreme of high-churchism, or



ritualism, to which I could not go. The kind of arguments that could induce me to accept infant baptism, would easily take me on much further.

THE FAITH of the primitive church in Rome was spoken of throughout the whole world. Rom. 1:8. Has the amount of faith in my church, or yours, awakened any remark abroad.

HAS A PERSON a right to belong to a church without doing something, according to his ability, to support it?

A CHURCH has the right of declaring vacant any of its offices.

RIGHT DOCTRINE is as essential to church prosperity, as is a converted membership.

THE DENOMINATIONALISM of a true religious man is in fact his purest ideal of Christianity; therefore he cannot be indifferent to it.

SERVE your church as God's best instrumentality for doing good.

DIVISIONS among Christians are the joy of the devil.

NOTICE the joining of prayer with one's baptism in Luke 3:21 and Acts 22:16.

A BETTER name for the Sunday school would be Bible school.

A PASTOR may call too much on his people, as well as too little.

PASTORS ought to visit their people with love, authority, and singleness, as doing God's business.

THE CHURCH is a vessel, tossed on the stormy waves, but well anchored, and never to sink.

Do THOSE in a religious society, who complain that few ever call on them, return what calls they do receive; or take that notice of strangers which they exact for themselves?

SOMEBODY says that the great idea of some churches now-a-days is some titled man and him glorified, rather than Jesus Christ and him crucified.

"REPENT and be baptized." Even President Edwards said of these words: They teach that repentance is a qualification that must be visible in order to baptism.

BAPTISM symbolizes a change from death to life, and they who have experienced the change should have the baptism.

HE that is in the church from principle will not leave it for a private offence, for greater popularity, or for pecuniary advantage.

YOU SHOULD as soon think of slandering your own family, as of talking against your church.

THOSE professors of religion in our land, who forsake the house of God, and leave minister and church to struggle on alone, are rolling up a dreadful account against themselves!

IT IS a mystery we cannot understand, why some good people are bitter against apostolic immersion, or the baptism of believers *in* water. Will some one explain this peculiar hostility?

O CHRISTIAN, sad is the indication when you do not love to come to the prayer meeting!

WHO MOST make baptism a saving ordinance, those who administer it to believers only, or those who will have their irresponsible, and perhaps dying, babes receive some fancied efficacy of it?

Co-OPERATION, co-operation,—none but

himself can tell how much a pastor values this in his church, or how unsettled he feels if he lacks it.

WHERE, O Christian, can you spend an hour so profitably as in the prayer meeting?

THAT WHICH makes a want of spiritual interest *in* a prayer meeting, is a want of spiritual interest *out* of it.

SOME PERSONS will practically withdraw from the church, and then complain if the church withdraws from them.

CHURCH delinquents are church killers. A little reflection will discern how this is.

THE ON-GOING of the church has been largely by the revival periods of her history.

THE CHURCH has been hindered more by the influence of her apostates than by all the opposition of men or devils besides.

THE TENDENCY of the denominations now-a-days is to self-glorification. Half an eye can discern it.

DID YOU never see a person with whom an obligation to the church was less binding than an obligation to any other party? But how does God regard such ethics?

WITH SOME, denominational difference is

a matter of taste, education, or even accident; with others, it is a matter of conscience.

DELINQUENT MEMBERS are those, upon whom if the church depended, there would be no church.

BAPTISM is the ordinance of burial and resurrection.

AN ABLE MINISTER, now in Rochester, once said he believed the Lord had called him into the church to keep people out of it.

A TIME of religious declension may be a boon to a church in several ways.

Baptism may not save, but it blesses the believer, and honors Christ.

WHEN ONE loses his interest in Christ's church, what can you say of his interest in Christ himself.

A MAN WHOSE practical attitude is against his church, or its ministry, has reason to tremble.

DO YOU KNOW what it is to deny yourself a social practice to please your church or pastor?

YOUNG MEN in a church are an important



element of strength, if resolute in duty and true to themselves. 1 John 2:13, 14.

THE PSALMIST said he had rather be a door keeper in the house of God, than to dwell in the tents of wickedness,—a spirit quite different from that of him, or her, who loves the sound of the fiddle and the motions of the dance better than the prayer meeting.

WHAT A POWER in human society is a live evangelical church!

THERE IS no such thing as “resigning” one’s membership in a Christian church. The only ways out are death, exclusion, and dismission.

WHO ARE responsible for interesting, active, prayer meetings?

LET THOSE who persist in pleasing themselves at the expense of the feelings of their church, know that there is a God in Zion.

THE CHURCH ought to be dearer to us than any private griefs.

GIVE me a singing church.

FAULTY church members generally accuse everybody but themselves.

How GOOD it is to see a faithful man or woman in Christ's church!

A PASTOR may be hopeful of his church, when he sees it given to solid religious reading.

FOR SHORT pastorates, the ministers and the people are about equally to blame.

THE POLITY of our Baptist churches does not provide even so much as a corner for those who regard themselves as only passengers.

CHURCH FINANCES prosper where all give according to their several ability, and do it with a willing mind. 1 Cor. 16:2; 2 Cor. 8:12, 13, 14.

AN EDITOR suggests bulletin boards in the church vestibule as better than advertising all sorts of church affairs, and some other affairs, from the pulpit.

PROF. E. A. SOPHOCLES is a native Greek. In a large Lexicon of the Roman and Byzantine periods, he says that *baptizo* means *dip*, *immerse*, *sink*, with various metaphorical uses growing out of this primary sense; and declares there is no evidence that a New Testament writer put upon this

verb meanings not recognized by the Greeks.

SCOLDING never did much good either in the church or in the pulpit.

A SPIRITUAL church membership, says Dr. Jeter, is the cardinal Baptist doctrine. Around this, all the other distinctive principles are crystallized.

WE DO LIKE the church member who can be in the minority with a good temper.

IN A GOOD article on church polity, Dr. Hovey says: A man who will probably sow division or errors in the church that receives him, ought not to be received. The law of self-preservation and efficiency forbids it.

THERE MUST be a greater income of divine life into the church, into the preaching, or the Christianity of the present is a failure, a mere travesty upon the apostolic type. We ought to feel this, almost to death.

THE IRREGULAR BEHAVIOR of two or three members gives a certain odium to the whole church. One member cannot misbehave, and the whole body not suffer from it.

WHEN GOD COMES to accomplish any great work for his church, he always fulfills Isaiah 2:17, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day."

NOTHING is so effectual to bring God down from heaven in defense of his people, as their patience and meekness under sufferings.

WEEKLY COLLECTIONS on the Lord's day are simply apostolical (1 Cor. 16:2); and giving in God's house is an act of worship, as truly as praying or singing. As we desire God to be on the giving hand to us, so we open our hearts to give for him.

THE LORD solemnly says to each disciple: "What are you doing with my treasure, the church? It is dear to me; is it so to you?"

THE PRINCIPAL reasons why children should be in the Sunday school, apply equally to adults.

THE PRAYER MEETING is an excellent nursery for ministerial candidates.

EARTH AFFORDS no more impressive sight

than that of a whole congregation uniting in acts of prayer and praise to the Lord of all.

AN EMINENTLY good man was wont to say: We many times blame the minister, when the fault is our own, that we have not prayed for him as we should.

IN THE PRAYER MEETING, pray directly for a few things, and leave the rest for another to ask.

THERE IS great virtue in judiciously letting things alone sometimes, and allowing them to right themselves. Every pastor, in particular, will learn this sooner or later.

IN THE CHURCH of the future, either infant baptism or evangelical religion must fail, says a late Baptist editor.

IN CHURCH work, in Sunday school work, there is more danger of having too much machinery than too little.

THE PURITY and power of our churches can be maintained only by caution in the admission of members, and by the use of a kind, prompt, and faithful discipline.

STRANGERS may decline to come a second



time to a church because they do not like the minister; or, it may be because the people belonging there are indifferent, stiff, cold, or absent.

FOR CHRIST'S sake, even more than for his own, let the believer be baptized.

WHO WOULD wish to be excluded from a Christian church? There is certainly an odium about it, and God meant there should be.

WHEN A CHURCH is spiritually weak and backslidden, we may expect even genuine conversions will be feeble and indistinct.

WHY NOT READ at the sacramental table such scriptures as the 103d psalm, or the 23d, 32d, or 34th, or some of the valedictory words of Jesus, occurring in John 14th to 18th? inquires a New York pastor.

EVERY CHRISTIAN is bound to determine his earthly home and his calling with some reference to Christ's church.

IF YOU HAVE a man of God for your minister, pray that his "bow may abide in strength."

THE CHURCHES are the heaven-appointed guardians of public morals, the preserving

element in human society. Are they true to their calling?

BEECHER says the great trouble with many persons in public prayer meetings is, that they are not willing to make poor prayers, to humble themselves, to become fools for Christ. You must, he says, get rid of this everlasting self-consciousness.

WHEN MINISTERS sprinkle infants, using the solemn formula for Christian baptism, what command of the Saviour do they imagine they are obeying?

UPON WHAT SUBJECT do men allow themselves to be cheated by sophistry so much as upon that of staying home from public worship?

DR. G. D. BOARDMAN says: Ah! this word *follow*, which our Lord so often uses in calling men, *this* is the crucial test of membership in his kingdom.

A GIVING PASTOR will have a giving church.

DO AWAY with infant baptism, and you forthwith revolutionize the Romish church.

CHURCHES are divine; associations, human.

HOLY LIVING is not going to church, but going to church may secure holy living.



HAS GOD appointed the church to wait on our convenience?

IT is a pastor's most excruciating humiliation to observe the apostasy of professed converts whom he has baptized.

HOW GREAT was the splendor of Solomon's temple; yet how much more glorious is that built of living stones!

THE CHURCH needs more confidence in her ordinary appointments and means of grace.

A CHURCH, like a hive of bees, must produce more than honey enough for itself.

SHAKESPEARE said: All superfluous branches we lop away, that bearing boughs may live.

THE SIMPLE law of self-preservation requires discipline in a church.

SOME PEOPLE, because they cannot give what they would like to, will not give anything. Not so the widow whom Jesus watched at the treasury.

THE CHURCH that does well by its pastor, will be most honored by God.

A CHURCH can better stand the opposition of the world than the indifference of its own members.

DO YOU KNOW the peculiar gladness of a pastor to hear good things of an absent member of the flock?

IN REVIVAL TIMES, God's people are Bible singers, as well as Bible workers.

THE EXPRESSION "women's prayer meeting" is preferable to that of "female prayer meeting."

THE SCHOLARLY churchman, Dean Alford, conceded that the Bible knows nothing of infant baptism.

THE SUREST WAY for a church to gain a larger congregation is to be faithful to the one it has.

THE CHARACTER a member develops in the church depends on the way he begins.

A CHRISTIAN congregation, having risen to a state of prosperity, is tempted to despise the humbler means by which its prosperity was reached.

HOSPITALITY is a friendly spirit towards the stranger. It is an excellent church grace.

THE PASTOR is set to pray for his people, as much as to preach to them. Acts 6:4.

ARE YOU NOT responsible for a fixed local

worship? Who has excused you? Who has given you a card to be a wanderer?

THE GREATEST of all societies among men is the church of Jesus Christ. It is the only local society which God has established.

A profession of religion is the profession, (1) of a personal experience, (2) of a doctrinal belief, (3) of a purpose of holy activity in the church, says Dr. Lamson.

THE WRITER of "Ecce Homo" thinks if Socrates had appeared in an age of printing, he would have gathered no society. But it did not belong to the essence of his mission, as it did to Christ's, to found a society.

DOLLINGER, too gives his testimony to the practice of immersion as the primitive baptism, symbol of the redemptive burial and resurrection.

FESTIVALS AND FAIRS for religious purposes are not often to be encouraged. They influence a community to give less than they otherwise would in the long run. They are not economical. They are likely to involve some unpleasant friction. They ordinarily exert a distracting influence



upon the spiritual interest and legitimate work of a church.

THOSE WHO were disciples in apostolic times, gave themselves not only to the Lord, but to his church.

FROM THE DAYS of the apostles till the present, there have been spurious converts. This cost must be counted in the trials of building up the spiritual house.

IT IS WELL to ask the question, what would become of the church if all the members did by it as I am doing?

NOT EVERY THING which is essential to the completeness of a church and its ministry, is essential to the reality of a church and its ministry, says Dr. Bright.

LUKE TELLS us that Timothy was well reported of by his brethren in the same church. Blessed is he whom his fellow members in the church can commend.

THE GREEK CHURCH understands baptism to mean immersion. Can it be that it does not understand its own language?

IT IS SOMETIMES no easy thing to rejoice in the revival success of a neighbor church and minister. But Zion is one, and we

ought to be glad of prosperity in any part thereof, and we must be, however little thrift God may appear to give to us.

YOU WILL FIND the church's thermometer in the prayer meeting. There you will ascertain its real height and power.

CUYLER has this about converts: The first three months after conversion are ordinarily decisive of the question whether the convert is to be a worker or a drone in the hive, an active or a silent partner in the concern forever after.

DIVISION OF FEELING in a church always affects unfavorably its benevolence and charity.

IN SENDING contributions to Paul at Rome, the church at Philippi sowed worldly things; but in receiving back from him in return an epistle full of the Spirit, they reaped spiritual things for themselves, and for us.

WE HAVE ARGUED enough, but have we prayed enough, for the prevalence of believers' immersion?

SENSATIONALISM is no more necessary to make a good Sunday school than to make

a good preacher. It creates in the young an appetite for excitement, and interferes with sober Bible work.

SIMPLICITY in the exercises of a Sunday school is a prime requisite. Neither teachers nor pupils want much to distract them from their immediate class work.

THE OBJECT of the Sunday school, like that of the pulpit, is to convert sinners, instruct those who have come to Christ, and make moral citizens of all.

EFFICIENT class work is after all the secret of Sunday school prosperity.

PROPERLY CONTROLLED, the varieties of disposition in the membership of a church, as in the ancient apostleship, make the body more complete and more efficient unto its end.

IN VIRTUE of his own circle of friendships and influence, each member is a kind of mediating agent among his fellow members in the church.

UNITY among God's people does not mean uniformity.

IRREGULARITY in attending public worship may have more to do with one's defect

of character and general ill success than he suspects.

A MUCH-MEETING church is a grand instrument of evangelization.

A CHIEF Christian work: Do what you can to make well-attended and prosperous meetings. Here is work for every convert.

A PRIME motto for each in the prayer meeting: Rom. 12:11.

NEVER MERGE two classes in a Sabbath school because the teacher of one of them is absent.

ASSIGN A NEW SCHOLAR to a class with great care. Never do it till you have considered both what the class is, and what the scholar is. The make-up of classes requires the wisest superintendence and the most jealous preservation. Without this care you may spoil a class, or lose your new pupil.

WHEN A REVIVAL comes in the church, rejoice with trembling. For the devil also may work, and probably will.


A SELF-SATISFIED church is a dead church.

JUDAISM was a culture in liberal giving. Shall church life involve less?

BUILD UP the church in spiritual life, and converts will be multiplied. Acts 9:31.

MANY CHRISTIANS remember their baptism with more interest than any other event of their religious life, save their conversion. To me it is an ever growing event.

THE PERSONS receiving the corrective baptism at Ephesus claimed to have had already John's baptism. But they were mistaken. This is proved by their acknowledgement that they had not heard of the Holy Ghost. For in John's baptism the Holy Ghost, as well as Christ, was announced. Matt. 3:11. It was only something *called* John's baptism, and not the reality, that those persons had received. There is no evidence that those who had the real baptism of John ever needed re-baptism. His was indeed essentially Christian baptism, as perfectly so as could be till Christ actually came and the Spirit was poured out.





## PART VI.

### FOR THE PREACHERS.

PREACHERS are the pole on which Christ, the brazen serpent, is lifted up.

INTIMACY with the Scriptures is important for the preacher; but growing acquaintance with God is more important.

THE MOST successful and excellent ministers generally have something in their characters which is a trial to other people and keeps them from glorying in man. We have this treasure in earthen vessels, lest we think too much of the vessels.

IN OUR WAYS of evangelization let us make no compromises with unbelief, either in ourselves or in other men.

NOTHING sooner destroys ministerial weight, either in the pulpit or out of it, than covetousness or penuriousness.

HAVE NOT incipient revivals been killed by being too soon blazed abroad?

WILLIAM BURNS mentioned as one of the

grounds of his departure for a foreign mission field, the want of any late special blessing at home.

JOHN MILNE once said: I think I have noticed when the Lord took away something that I valued greatly, he always gave me souls in return.

AN EAGER THIRST on the part of the people to hear God's word preached, is one token of a revival.

THE AUTHOR of some late notes on Genesis says: One who comes forward much in public will need that chastened spirit that matured judgment, that subdued and mortified mind, that broken will, that mellow tone, which are the sure and beautiful result of God's secret discipline; and it will generally be found that those who take a prominent place without more or less of the above moral qualifications, will sooner or later break down.

WE MUST not be so absorbed in our work as to think more of it than of the Master who gives it to us to do.

SIMEON's advice to British preachers was: Leave off whilst your hearers are still

hungry. That will bring them back again for more.

THE missionary Burns said: If we as ministers of God are unfaithful to the rich and great, all our faithfulness to others must be more or less hypocritical.

SAMUEL said even to the rebellious Israel: God forbid that I should sin in ceasing to pray for you.

IN LABORING for the conversion of a sinner, might it not be well to convince him of some single sin, and get him to do some one thing? Is not such also the way of the Spirit? In Robe's revival tracts, greatly used by William Burns in the Dundee and Kilsyth revivals of 1839-41, is the statement that the Spirit usually convinces of particular sins in the first place.

IN HIS "Thoughts on Preaching," J. W. Alexander quotes a remark of Helvetius, that in our day the secret of being learned is heroically to determine to be ignorant of many things in which men take pride.

TOO MANY ministers are more ready to goad on the people to giving, than to give as they ought themselves. But David,

when he called for the contributions of the people, led off with his own.

WE WHO feed the flock of God ought not to let anything come in between us and a daily study of the Bible,—neither friends, nor writing, nor the reading of other books.

NO PASTOR can judge of the preaching of other ministers as well as his congregation can, for obvious reasons.

THE ACCENT of personal conviction is more effective than any other quality in a public speaker.

THE AUTHOR of “Ad Clerum” says to young ministers: Be on your guard against professors of elocution, if you wish to be natural, easy, and effective, as public speakers.

IT IS to be feared that many will go to hell because their ministers never told them about hell.

THE PREACHER may promote the wakefulness of his congregation by some apt use of questions.

TRUE ministers are a sweet savor of Christ in them that perish, as in them that are saved.

SOME of us need to preach more boldly and distinctly concerning the eternal punishment of the wicked.

OUGHT we to honor Christ's reapers above his sowers?

THE WISE skill of our Lord's conversation with the woman at Jacob's well, deserves the study of all soul-winners.

THE SHORTEST way to prevent heresies is to teach all truth.

DR. CUTTING says: No function more certainly belongs to the ministers of Christianity than the care of education. In the end, that form of faith which educates the people will have the people.

O FOR wisdom, ability, and courage, to speak the whole truth of Christ!

COMMUNION with God imparts a holy skillfulness to the Christian workman.

WHY should ministers confine their preaching so exclusively to the Lord's day?

Do not our Christian communities, our churches even, require more week-day preaching of the word, more preaching "out of season?" 1 Tim. 4:1-5.

BETTER FAR to preach often with ordinary



ability, than to preach rarely a great sermon.

SOME talk about lessening the current number of preaching services. The truth is, we do not preach enough, and the people do not hear enough.

THE IDEA of the sermon, as being a plant springing out of the seed of the word, is the true one.

“O THE *painfulness* of his preaching,” said old Thomas Fuller of a famous divine, meaning that he took great pains; upon which Trench remarks: “If we had more painful preachers in the old sense of the word, we should have fewer painful ones in the modern sense.”

DOUBTLESS for the interests of the truth, the illustrations in a sermon should be both few and brief.

SELF-SEARCHING is likely to make a man's preaching searching.

IT IS FAR more difficult than is commonly supposed to discern whether one has been converted.

STRONG DOCTRINE, particularly the truth of God's sovereignty and justice, was at

once the means and the test of the great revivals of the eighteenth century.

THE PREACHER'S message must have a basis of experimental knowledge. 1 John 1: 3.

QUIET fearlessness in preaching the truth, so evident in the apostles, so lacking oftentimes in us, is to be attained only by a great life in God.

THE PREACHER presents the objects of sight, but cannot give eyes to see them.

ARCHBISHOP Leighton expressed the opinion that some men preach too soon, and some too long.

THE UNBELIEF of men, combined with the power of Satan, presents a fearful resistance to the preaching of the gospel.

FEAR and love are the two motive forces employed by the Bible to win men to God; and we weaken either at our peril.

ELISHA was summoned from his farming at Abel-meholah to the head of the prophetic colleges. Amos left his puncturing of sycamore fruit at Tekoah to publish words that made the land tremble.

MINISTERS begin to decline in power

when they cease to grow, and they cease to grow when they cease to study, says Dr. Moss.

PAUL AFFIRMS in Acts 26:22 that the matter of his preaching was the fulfillment of the prophecy of Christ.

IN CHRIST the truth welled up as from an inner fountain. It was no effort, but spontaneity, because he was the Truth.

DR. CUYLER says a hearer gave him this practical hint: If a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.

PUBLIC MEN, and, above all, ministers, need to guard against a diseased love of adulation and notoriety.

MINISTERS are appointed to be helpers of the saints' joy. 2 Cor 1:24; 1 John 1:4.

WISE DIVINES, who have had most acquaintance with such things, tell us that we must not too readily think a person converted, from the experience he relates.

IF A MAN wants something to arouse his evangelizing spirit, something to make him

more bold and aggressive in Christian labor, something to refresh his soul with gospel power, let him read Abel Stevens' two first volumes of the history of Methodism, spanning the period of the Wesleys and Whitefield in England.

IN A GENERAL religious awakening, as in the season of spring, there appear many blossoms which never come to anything.

WHEN A MAN claims for the press a power over public opinion and life, greater than the pulpit exerts, he is simply mistaken. Oral preaching is still, and will be while the world stands, God's great instrumentality of power.

A SERMON, to be preached a second time, must be born again, says Professor Park.

AN OLD farmer said of a minister whose sermons lacked application: He's a good man, I dare say, but he will rake with the teeth upwards.

THAT ONLY can be trusted as a certain evidence of grace, which Satan cannot do, said Edwards.

AN EDITOR says: The chief business of the pastor is not to warp in outsiders, but

to perfect the saints, and edify the body of Christ.

A PASTOR can make his full power felt upon the world only as that power goes through the church, and receives momentum from that medium.

SHEDD says the body of a sermon should be filled with the *proofs* of the subject; but we should rather say, with the *exhibition* of it.

THE GRANDEST WORSHIP, next to a holy life is a sermon, into which the preacher has put his holiest thought and feeling, says Dr. Crane.

THE WORLD is in danger of suffering, not from the utterance, but from the concealment of the truth.

DR. HALL told some young preachers that they could either give their hearers light through plain windows, or let it in through stained glass.

ELECTION is revealed in God's word; therefore, in the measure in which it is revealed, the ministers of the word are called upon to declare it.

THE MINISTER needs to keep his own soul well fed, if he would nourish others.



THE FOUNDATION of influence in parochial life is the clergyman's character.

THE GOOD EFFECT of a gospel sermon often appears only after many days.

ONE ELEMENT in William Burns' character invested him with a sort of apostolic dignity: He was far more concerned for the glory of Christ, than for the salvation of sinners, says Dr. Lincoln.

THE MISSION of every servant of God is both destructive and constructive. Jer. 1: 10.

IT MAY be well, in some cases, to probe with a doctrine of sovereign grace the hearts of the awakened to ascertain the reality of their state. By such a test the spurious inquirer is offended and turns back, while the genuine one bows to God and accepts of mercy only.

IT IS NOT always encouragement that an inquirer needs. Often something very opposite is wholesome for him.

A CONVERSION that should have the light and bear the tests supplied in Booth's "Reign of Grace" would be something genuine and strong. But who of us,

knowing the contents of that book, has the courage to give it to an awakened sinner?

IT IS FAITH that wins souls.

THE USEFULNESS of a preacher's sermons is by no means to be measured by the size of his audience. The Great Teacher was not particular about the number to whom he spoke.

MINISTERS ought to be like lions to guilty consciences, and like lambs to men's persons, said Edwards.

I THINK, said Edwards, there is a great deal of reason from Scripture to conclude that no sort of men will be so low in hell as ungodly ministers.

A PREACHER without the Holy Ghost makes awkward work in the often needed word of rebuke, in declaring the sovereignty of God in election and effectual calling, and in discoursing of the terrible realities of the judgment day and eternal punishment.

A SERMON, says Beecher, is to be criticised by its results, not by any canon or rule of the schools.

APOLLOS was the evangelist of Christian growth, and refreshment.

THE LIFE of Barnabas furnishes the beautiful lesson of co-operation in Christian work.

THERE ARE SAMSONS in the ministry who have been shorn of their strength, perhaps by their vanity, perhaps by their injustice, perhaps by their worldliness, perhaps by their self-indulgence, perhaps by their envy.

BECAUSE great revivals may not come in my day, am I to cease to believe in them?

WHEN REFUSING to vindicate himself from some current calumny, John Wesley said: When I devoted to God my ease, my time, my life, did I except my reputation?

JOHN BERRIDGE testified that as soon as ever he preached Jesus Christ and faith in his blood, then believers were added to the church continually.

SELF-SEEKING is a temptation of Christian ministers.

IN A REVIVAL, the immediate actors need not take the credit. The work may be traceable to the humble agency of some



now almost forgotten minister, or to the prayers of some obscure Christian sister too feeble to reach the sanctuary.

THE MINISTER who has not talked much with the Lord during the week, cannot speak with the people on Sunday.

FAITHFUL PREACHING will fill the house with living Christians.

THE LORD Jesus Christ, says Spurgeon, got on very well before we were born, and it is very likely he will get on exceedingly well when we are dead.

THERE IS nothing out of heaven, next to Christ, dearer to me than my ministry, said Rutherford.

SOME MINISTERS are "all things to all men" in a sense so unscriptural that they gain none.

HOW FEW of us know what it is to cease to work for self, and toil simply for Christ! A person may, even in the most earnest efforts to build up the church, be working only for himself.

THE PREACHER who divides his sermon into too many heads, will not find ears for them all.

BUT WHEN I go away from hearing Father Massillon, I leave saying, "What a poor wretched sinner I am, how wicked I am," said Louis XIV.

A LATE WRITER calls preaching to the intellect, a lamp; to the experience, a pitcher; and to the conscience, a trumpet.

PREACHING, when truly such, is essentially expository, whether a short verse, or a whole chapter, is used. The preacher is the expounder of God's word.

A MAN can have no worse enemy than a flattering, fawning, minister, that does not deal plainly with his conscience, said Bishop Reynolds.

LUTHER NAMED as one qualification for a preacher that he should know when to stop.

IN THE CASE of an inquirer, endeavor to learn whether it is his state of heart, or some outward sins, which gives him trouble. Conscience is sufficient to give the latter concern; only the Holy Spirit can produce the former.

SAID WHITEFIELD: It is true, God may convert people by the devil, if he pleases; and so he may by unconverted ministers;



but I believe he seldom makes use of either of them for this purpose.

THE QUESTION of the success of a man or a cause is a difficult one to decide. Time may show that the success of to-day is only apparent, and that present defeat is ultimate success.

Dr. Staughton, the most popular Baptist minister in America fifty years ago, was accustomed to preach less than thirty minutes, and bring a whole service within an hour.

SOME INQUIRERS are so much in earnest that you can open the gospel to them with effect; while in case of others all you can do is to open to them the sin of their half-heartedness.

WHEN IN THIS COUNTRY, Newman Hall said he would modestly express the opinion that American sermons are too precise, too elaborate, too argumentative, too essay-like, too much like books, and too little like earnest talk.

IN PREACHING the gospel of life, both the Saviour and his apostles principally aimed to *exhibit* the truth, to hold before the peo-

ple the *facts* of Christianity. It was assumed that ordinarily this was sufficient to reveal the desire or aversion of the people's hearts.

YOU CAN DO the inquirer but little good unless his heart has begun really to thirst and hunger for the divine and the spiritual.

DO NOT some learned preachers spend time and strength in seeking to convince a few prominent infidels, which might better be used upon the general unbelief of the mass of men? Let us address ourselves less to the philosophic error of the boastful few, and more to the common unbelief of the many. Generally, in answering a pronounced infidel, you flatter his pride, and do not reach his reason.

THE PEOPLE, after all, care more for a faithful preacher than for a faithful pastor, however much they may prize the latter.

ROBERT HALL was a constant student of Demosthenes, Euripides, and Pindar, to the close of his life.

ASA was not king of Israel, but of Judah. Yet it is recorded (2 Chron. 15:9) that

they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

DR. STILLMAN said that a man might preach the law evangelically, and might preach the gospel legally.

O the trials and humiliations incident to my ministry! Yet I thank God who called me to this work.

TO KNOW HOW to wait is the great secret of success, said De Maistre.

WE MINISTERS must pray more, if we would effect more.

IT IS of no use to put in the sickle before the harvest is ripe. We can hasten nothing.

DR. JOHN HALL addresses sinners as his Christless brethren.

WESLEY said: Lord if it be thy gospel which I preach, arise and maintain thine own cause!

THE PREACHER'S best source of illustration is the Old Testament.

PUSEY speaks of a certain "economy" as one law that should rest upon the preacher's lips. The time for preaching a given

doctrine may not be to-day. Jesus himself observed such a law.

THE THREE elements of doctrine, experience, and duty, should enter into gospel preaching.

LET US BE concerned, but not anxious, about the cause of God.

THERE ARE IMAGES of peace and pleasantness connected with the pastor's office, which that of the teacher does not afford.

ACTS 9: 15, 16, suggests that Paul's labors would be successful in proportion as he suffered.

THE LIFE OF WESLEY is invaluable in the way of stimulating ministers to untiring evangelistic labors.

THE MINISTRY of to-day must grapple with the great and difficult subjects of eschatology. Error is at present making more inroads, and is harder to meet, at this point, than anywhere else in the system of theology. Here materialism is pressing its strongest assaults. Here the unwary are most easily caught.

## PART VII.

### IN PHILOSOPHY.

Do ETHICAL writers in general sufficiently take into account the fall of man?

A GREAT PART of the philosophy of life consists in making large allowances for the peculiarities of others.

CONSCIENCE is modified by education. Then why should the public system practically regard intellect as the only thing to be educated?

How FAR does the devil know man? Does he know the secrets of his innermost spirit? Able and orthodox writers have denied this, for example, Dr. Duncan of Edinburgh, and, we think, Jonathan Edwards.

PLEASURE followed for pleasure's sake wears men out sooner than any ordinary work.

Is IT RIGHT to eradicate all love of praise? Did not Paul countenance a measure of it



in the saints, and seek to turn it to sanctified ends?

THE TEACHING of the golden rule is that what a person is entitled to, is according to what he is willing to render.

THE WILL is stronger than knowledge. Luke 16:31. Desire is stronger than knowledge. Rom. 1:32.

AN EDUCATION from which religion is studiously excluded is a one-sided education at best, even for the intellect, not to speak of man's more comprehensive nature.

THE RECOGNITION of God's sovereignty is an intellectual tonic, as well as a moral one.

HONEST DOUBT is painful; dishonest doubt is self-complacent. The former is generally temporary; the latter is chronic. The one, says a writer, is the sacred agony of a noble nature, the other the trifling of a fool!

BECAUSE a belief makes one happy, that is no certain proof of its truth. Often one is happy in a delusion.

THERE IS a craving for a sort of infallibility in religious matters which leads on to infidelity or Romanism, according to

circumstances, and to one as naturally as to the other.

CALVIN says, in substance, in the beginning of his theology, that a man cannot know himself except as he knows God. But Sir William Hamilton contends that we can know God only as we know ourselves.

THE HEART has arguments with which reason is not acquainted, said Pascal.

OUR SENSES can bear no extremes.

SYMPATHY is never got by exacting it. It avoids compulsion.

A WRITER has said: "Habits go with us to eternity." Partly true and partly false.

THERE IS no possible relation of life, be it social, civil, political, or any other, but involves an ethical principle and moral duty, in reference to which the religion of Christ has an application.

THE GREAT Edwards, in his later life, exhibited a strength of virtue, which was largely the outcome of the lofty ideals he formed in the beginning of his religious career.

FORCES in earth and mind are the great-

est which least depend for their action on outward accident.

FOR SUBLIME and lasting effects, give me that power which flows into results, and is not driven into them.

THERE is a fundamental defect in a science of morals, which does not find the basis or final reason of *right* in the nature of God, rather than in the nature of things.

MORAL DISPOSITIONS are read better in the face than in the skull.

KNOWLEDGE is the union of a fact with a feeling, says Dr. Shedd.

A MAN is what his thoughts are.

COLD PHILOSOPHY may say that a perceptive knowledge of God is impossible to man. But faith never will be satisfied with the proposition. There is a spiritual faculty in us, whose function is the intuition of God, and it can be awakened to action.

THE FACT of sin is a sufficient answer to the pantheist.

As to the theory of virtue, Dr. Hodge cannot agree with Edwards. He says: Between making the glory of God the end

of our actions, and the good of the universe or of being in general, there is all the difference that there is between the love of Christ and the love of an abstract idea.

NOTHING calls forth man's latent powers like Christianity.

A CRITIC has thoughtfully said that Comte's fundamental want is a want of conscience.

THE SUBJECT of biblical psychology will bear, and needs, far more investigation. In regard to terms in 1 Thess. 5:23, John Owen said: By the spirit, the mind or intellectual faculty is understood; by the soul, the affections.

THE HIGHEST process of reason is to discover that there is an infinity of things which utterly surpass its strength, said Pascal.

AS IMAGINATION defers to reason, so must reason defer to faith.

THE AFFECTIONS are but an exercise of the will.

THE ANSWERS which truth gives to a man depend very much upon the questions he

puts to truth, and the questions he puts depend very much on the principles that rule in his life, says Julius Muller.

IS IT RIGHT, in the light of the golden rule, to express a dislike of another?

IF A GOOD friend bows to you, he not only expresses his respect towards you, but deepens it, by an obvious principle of philosophy.

THE POETIC spirit is the instinct and the soul of science.

THERE IS within the mind a golden vein of duty, which followed aright leads on to increasing brightness.

THE SEAT of infidelity is in the heart.  
John 3:19.

IT IS IMPOSSIBLE that divine truth should pour its first rays into the soul of alienated man without producing pain.

BEECHER says he believes it is in the power of very high moral excitement even to expel disease.

WE ARE UNDER as much obligation to love God with all our powers, as we are to avoid the great crimes of murder and adultery.



IN MORALS, said Booth, integrity holds the first place, benevolence the second, and prudence the third. We may ask, do not their correspondents in the divine character, namely, justice, love, and wisdom, stand in a like order?

IN HIS BRILLIANT "History of Rationalism," Lecky makes the sad confession that rationalism can beget no enthusiasm, and create no martyrs.

MAX MULLER holds that man originally possessed an instinctive faculty for giving articulate expression to the rational conception of his mind.

THE ULTIMATE origin of rationalism is the denial of the Christian doctrine of sin.

THE WAY to meet skepticism is not by argument. In twenty years of legal disputation, I never saw a man convinced against his will. So says a journalist.

THE DESIRE for happiness is natural; the desire for holiness is supernatural.

THE WILL, says Emerson, *that* is the man.

THE CHRISTIAN LAW of property is, that all belongs to God, and is to be invested, managed, and disbursed, by us, in accord-

ance with the indications of his will, and for the glory of his name.

REMORSE is an operation of the conscience, while repentance is a work of the heart.

PROFESSOR SHEDD calls that the "better elder philosophy" which comprehended all the powers of the soul under the two general divisions of understanding and will; in the former of which should be embraced the conscience, as an intellectual faculty, a light and not a life, a law and not an executive force.

THE PHILOSOPHY of lying, as having a root in moral cowardice, is well suggested in Isaiah 57: 11.

THE COMPANIONS of a man may almost be said to form constituent parts of his character.

IT IS IMPOSSIBLE for a man to will anything against his will.

WHEN MEN come to *believe* truth, they are at once affected by it.

THE MERE affectation of the man becomes the fixed principle of the imitating child.

FREEDOM of the will does not mean free-

dom from motives, but freedom from compulsion.

OLD PREACHER Playfere said: He that remembers his virtues hath no virtues to remember.

THE STATELY RUINS of the human soul bear on their front the inscription: Here God dwelt!

THE DUKE OF ARGYLL says: Science, in the modern doctrine of conservation of energy, and the convertibility of forces, is already getting something like a firm hold of the idea that all kinds of force are but forms or manifestations of some one central force, issuing from one fountain-head of power.

THERE IS A LAW which inseparably connects earnest conviction of the truth, in what we do or say, with the very fountains of all intellectual and moral strength. No accession of force can come to us from doing anything in which we disbelieve.

A MAN is bound by his own conscience, and not by another's.

WHAT A SENSITIVE conscience the converted Augustine had, as revealed espe-

cially all through the tenth book of the "Confessions!" We look in vain for another such a case in Christian history.

THE LITTLE dissatisfaction the artist feels upon the completion of a work, forms the germ of a new undertaking.

THERE IS immense aggressive power in suffering for righteousness' sake.

DR. A. H. STRONG regards President McCosh as the leading representative of that true philosophy which aims to give all the facts of human consciousness their proper weight, and to maintain the faith of those sublime intuitions by which we recognize the existence of the world, the soul, and God.

THE REAL TEST of the genuineness of any inward affection is not so much the character of the feeling as it reveals itself in our consciousness, as the course of action to which it leads, says Dr. Hodge.

IT IS WILL, and not power, that gives rectitude or obliquity to moral actions, said John Owen.

HE WHO BELIEVES in perseverance is more likely to persevere. He who believes in

final triumph is more likely to overcome. Ideals invite their own realization. We press toward that to which we feel ourselves called. Phil. 3:14.

IN THE FIRST VOLUME of his history of England, Anthony Froude says: There seems indeed to be in religious men a prophetic faculty of insight into the true bearing of outward things, an insight which puts to shame the sagacity of statesmen. Those only read the world's future truly, who have faith in principle, as opposed to human dexterity.

SIR WILLIAM HAMILTON's educative influence upon the American mind the last twenty years has been vast, though we perceive a prevailing reaction from some of his leading positions.

IN MOORE'S "Lalla Rookh," Mokanna says to his deluded and expiring followers: Ye *would* be dupes and victims, and ye *are*.

WE THINK the most when we are the least conscious of thinking.

IN "Paradise Lost," Milton says that smiles from reason flow. Some philosophers have defined man as the animal ris-



ible, affirming him to be the only creature endowed with the power of laughter.

A MOMENT OF ACTION in one's self, said Margaret Fuller Ossoli, is worth an age of apprehension through others; not that our deeds are better, but that they produce a renewal of our being. She did not, perhaps, know that this deep remark is truer in the action of gospel obedience than any where else.

MUCH READING without rest or production impairs the power of concentration.

SOLITUDE and affliction, as well as the discipline of the schools, fit the mind for severer thought.

WHAT IS THE effect of frequent removals on mind and life?

WE DO HAVE some thoughts for which we have no words. Tholuck says: Vast as is the world of names, the world of realities is yet vaster.

THERE IS NOT one of the five senses which does not reveal the fact of an external world. Through the senses, the mind directly perceives and asserts the non-ego. But Sir William Hamilton maintains that

this knowledge comes in a roundabout and inferential way. The external world, he says, comes to our consciousness as a correlative of resisted energy in the act of locomotion!

WHAT IS time? To this question Augustine answered: If not asked, I know; but attempting to explain, I know not.

SIMPLICITY of analysis is of itself a strong presumption in favor of the truth of a subject.

NO MAN LIVES who does not need that peculiar education which comes from the existence of mysteries in both doctrine and life.

THERE IS a reflex moral influence in the bare possession of property.

PRINCIPLES, though what are least in magnitude, are greatest in power, said Aristotle.

THE MAN of policy and prevarication needs an excellent memory.

BELIEF, and deep conviction in particular, must express itself. Psalm 116:10.

THERE IS a law of parsimony in nature; she performs her work with the smallest

expenditure of means, said Sir William Hamilton.

THOMAS BOSTON called the will that commanding faculty.

THE POWER of free grace is needed to remove the bands of wickedness from off man's free will.

PRINCIPLE lies at the bottom of correct action; truth, of virtue. To improve men we must hold before them the idea of that to which we would bring them. Edwards in his later life exhibited a matured virtue that was grounded upon his early ideas of character and duty. Always a good morality is conditioned upon a clear conception of what is right.

NO MAN can realize that he has a religious nature without recognizing the existence of God. The complement of a religious nature is God.

WHY is benevolence so terrible when arrayed against evil?

ONE MARK of an errorist is his impatience towards those who have the truth.

SAYS Sir William Hamilton: As dependent on bodily organization, as actuated by

sensual propensities and animal wants, man belongs to matter, and in this respect is a slave of necessity. But what man holds of matter does not make up his personality. He is conscious to himself of faculties not comprised in the chain of physical necessity.

AS MANY VIEW it, what is conscience but a rational instinct, a guide without comprehension, but rational, because it reveals itself as the voice of God, which all instinct is, without revealing itself, says President Hopkins.

A PERFECT MORALITY has in it an element of religion. The love of God is essential to the rightness of an action. The ethical teaching which does not comprehend this, is not above the plane of Confucius and Mencius.

THE MORAL QUALITY of an action depends on the state of the agent's mind in the doing of it, says Wardlaw.

WE OFTEN say of a person that as between man and man he does his duty, but fails towards God. But let us not forget that man cannot be right with man, if he is not

right with God. This fact is revealed in the true analysis of virtue.

SAYS WARDLAW: Love is obedience in the heart; obedience is love in the life. Morality then is religion in practice; religion is morality in principle.

THE FACT that love is the fulfilling of the law proves that it is the persuasive element of all that is absolutely right.

OF LAW, said Hooker, there can be no less acknowledged than that her seat is in the bosom of God.





## PART VIII.

### IN LITERATURE.

IN the year 1747 Jonathan Edwards wrote: Never was an age wherein so many learned and elaborate treatises were written in proof of the truth and divinity of the Christian religion; yet never were there so many infidels among those brought up under the light of the gospel!

IT IS remarkable what use the Saviour made of popular proverbs.

THE LANGUAGE of Athens is universally acknowledged to have been the most perfect form of human speech, says Prof. Boise.

IT IS SAID that our theological seminaries dispense an education far beyond that required by any denomination in England, even including the Established Church.

THE AUTHOR of the "Social Life of the Chinese" says: One of the grave faults of

most writers on China is that what they affirm in general terms of the Chinese, is true only of the people living in that part of the country where they made their observations.

IT IS FOUND that the writings of Moses, as well as those of Plato, betray an acquaintance with the elaborate Sanscrit.

IT IS the work of Christianity to reconcile literature as well as man to God.

RALPH WALDO EMERSON says of Plutarch that though he never used verse, he had many qualities of the poet, in the power of his imagination, the speed of his mental associations, and his sharp objective eyes. A good naming of the leading poetic endowments.

J. W. ALEXANDER called that wonderful author, John Owen, "the great old fellow."

I BELIEVE, says Spurgeon that there are in the "Confession of Faith," more of the true elements of moral and spiritual philosophy, than in any other work in the English language.

REV. J. C. RYLE, who is excellent authority, says of German commentators:

“The few German writers that I have consulted appear to me to be far too highly esteemed, with the exception of Bengel and Lampe. Stier is always reverential, but tremendously diffuse. As to Olshausen and Tholuck, I have generally laid them down with unmixed disappointment. What people can mean by telling us we have much to learn from modern German writers on Scripture, passes my comprehension.”

ONE USE of error is to confirm those who have the truth. See Bunyan's works, Phil. ed., vol. VIII. p. 46.

WRITTEN language makes Moses and David, Isaiah and Paul, Luther and Leighton, our associates; and we can be alone with them in their best moments.

THOUGHT creates style.

A DISCOURSE, as such, should *flow* from first to last.

ALFORD said that no word or expression in the Bible was ever “put for” another.

CALVIN almost entirely ignored the works of natural creation in the matter as well as the rhetoric of his writings. Henry, in his

Life of Calvin, vol. I. p. 306, makes some good remarks on this fact. The same is true of Luther, and of the old Reformers generally.

THE LAST act of Luther's life was to arrange for establishing a Latin high school in Eisleben, his birthplace. It soon numbered seven hundred pupils, and has not only existed but flourished from that time to the present.

HOMER spoke of the rainbow as a "sign to men."

IT IS STATED in Livingstone's "Zambesi," that birds of song incline to congregate around villages.

JAMES HAMILTON called the sermon on the mount, the manifesto of Messiah the Prince.

THE BIOGRAPHER of James Hamilton says of him: No man made more use of what others had written, yet no writer of his day was more thoroughly independent and original.

DR. SEARS in his life of Luther says: After a public education, a secluded life often contributes most to true greatness,

by holding a man long at the very fountain head of thought and reflection, as was the case with Chrysostom, Augustine, and many others.

It is worth while to learn Greek, were it only to read that Christian Demosthenes, John Chrysostom.

THE LATE Professor Duncan, of Edinburgh, said: I prefer Aristotle, as a writer, to Plato. Aristotle's Greek is very amazing. It is the exactest Greek I know. He is by far the most compact and precise writer we have.

IT IS A SAD fact, says Dr. Anderson, of Rochester, that the most depressing influences bearing upon college education in this country come from the schools of physical science, law, and medicine, which do not *require* a preliminary liberal education. Among the professional schools, those of theology alone steadily encourage high education.

INTELLECTUAL life is greatly stimulated by the successful issue of a patriotic war.

WE SPEAK of "signing" our names even when we write them in full.





As to the influence of war on literature, we must remember that it is the underlying sentiment of the struggle which most immediately affects intellectual activity and consequent literary fruits.

ELLICOTT'S essay on "Scripture and its Interpretation" ought to be taken out of the volume it is in, and published separately. Nothing is so good in the line of hermeneutics, or for kindling enthusiasm in biblical studies.

EDWARDS was forced to be an exile from Northampton, that in Stockbridge he might compose his greatest work. And then he was led to Princeton to die!

JOHN BUNYAN says of "Pilgrim's Progress:" It came from my heart, so to my head.

LYMAN BEECHER said: Andrew Fuller was in Old England what Jonathan Edwards was in New.

THE KORAN contains one hundred and twenty-seven indorsements and commendations of the Bible.

DR. BEECHER said: If I were to go over life again, I would study history more

extensively and thoughtfully, because of its use to a public speaker.

IT DOES ministers no harm to write sometimes for the press. It is likely to induce accuracy in thinking and in the use of language.

GIB'S ESSAY in answer to the philosophical necessity of Lord Kames is said to be a most ingenious piece of writing. Gib was an old Scottish divine. Divinity yields a philosophy which is a match for any mere philosopher.

WITH Robert Hall, the works of Leighton were a gladness. He declared: The reading of them is a truce to all human cares and passions, like lying down in green pastures and beside still waters.

IT IS RELATED of Voltaire, that he had no sympathy with childhood, and that the children uniformly shrank from that sinister eye in which the eagle and the reptile were so strangely blended.

SAID Dr. John Duncan of Scotland: "The creeds are to me next in value to the Scriptures. Undoubtedly, of all human compositions they are the most precious."

A RECENT commentator on the epistles of John says: As a rule, the briefer form is the later and riper form of thought.

IN HIS "Life of J. D. Burns," James Hamilton said: However much tutors and professors may do in the way of guiding and inspiring, yet in a college course a material element is the education which students give one another. Week by week in regular societies, day by day in little cliques and coteries, they discuss all matters and all men, and prepare that wiser world which is to supersede the present.

IT IS THE FASHION to speak against such works as Edwards on the "Religious Affections," as being too severe, and tending to make even a good man too jealous concerning his spiritual state. But happy would it be for this age, and for the manhood of the church, if such works were more read and better relished.

JONAH first, and then Joel, properly form the introduction to the other books of prophecy. Ewald says that, morally speaking, Isaiah would have been an im-

possibility, had not Joel and other spiritual prophets preceded him.

PASCAL was scarcely ever satisfied with his first thoughts, however happy they might seem to others. He was known to remodel no less than eight or ten times such pieces as any person but himself must have pronounced admirable after a single trial.

PAYNE SMITH says the influence of the "schools of the prophets" upon the Hebrew nation was singularly renovating, and that the learning, order, and piety, of David's reign sprang from them in a great measure. Is there a lesson in this for our time and nation?

EVERY Christian home, that can afford it, should be supplied with Ryle's "Expository Thoughts on the Gospels." Evangelically rich, spiritually deep, they are a valuable aid to ministers and all the church of Christ.

Dr. Winkler says: One of the most successful ministers we have known, was accustomed to read a chapter of Christopher North before he began to compose a ser-

mon. In the lively sympathy with nature thus awakened he found a source of fresh and vivid illustration.

SHEDD THINKS the hymns of Pindar, as works of art, as exquisitely complete wholes, stand at the head of human compositions.

STUDY PROMOTES a serious character. Solid thinking and airy levity are utterly contrary.

EMERSON lives for simple thought.

AS A MENTAL history, a panorama of a mind, Newman's "Apologia pro Vita Sua" is one of the most intensely interesting, as well as valuable, of books.

THERE IS DANGER in our country of undervaluing culture.

IN LOWELL'S "Cathedral" there is not seldom a poem in a line.

WE HEARTILY wish Edwards' "Narrative of Surprising Conversions" could be reprinted in a pamphlet, and sown broadcast in the churches. It is the story of the great awakening in 1740.

DR. CHALMERS is annoyingly diffuse, but grandly edifying after all.



THE GREEK of Aristotle is worthy of attention from its affinity with that of the New Testament.

IN HIS TALE of Christian Gellert, Auerbach has beautifully wrought out the idea that the truest giving is voluntary and self-moved.

WE FIND the writings of old John Owen a great gratification. His statements of evangelical doctrine, his expositions of Bible texts, are generally of the very clearest and richest order. Especially deep and valuable is his great work on the Holy Spirit, in two volumes.

SCHOLARS NOW are stuffed with too much. With so much to learn, what can they understand?

EDUCATE the children to be accurate and not to exaggerate. Thus will the world be saved from much of the great load of lying under which it groans.

WE BELIEVE in the *Independent's* feature of big wood cuts as a means of moral education and reform.

IN EDUCATION, the personal influence of a teacher is more than his book-lessons. The

fame of Holyoke and Rugby illustrates this statement.

AS A FORMATIVE help to Christian character, the solid reading of the old spiritual authors is much needed.

ELOQUENCE is great thought in the simplest words, said Bacon.

THERE ARE THOSE who will not write anything for the press, unless they have got somebody or something to controvert.

IN THE VAST majority of instances, a sound brain implies a heart free from the taint of meanness and deceit, says Peter Bayne.

THE LAST PAGES of Howe's "Living Temple," which discuss the communication of the Spirit through Christ, are the richest and best of the book.

PARENTHETICAL CLAUSES are not only often the most careful part of a statement, but also an indication of accurate thinking. This may be easily proved in the writings of Peter and Paul.

AN ENDEARED friend and competent critic, now departed, pronounces Bryant's "Thanatopsis" a production belonging to a revived paganism, though the best of its

class. In it, he says, we find no better consolation in view of death than the fact that princes and forests die also.

THE HISTORIAN Froude takes due notice of the place of the English Bible as a factor in the great movements of the period of Henry the Eighth.

THE AUTHOR of the "Reign of Law" extravagantly says that the discovery of the law of gravitation was probably the highest exercise of pure intellect through which the human mind has found its way.

IT IS NOT to be denied that Augustine's volume of "Confessions" contains much chaff with the wheat.

HARD STUDY is not necessarily prejudicial to health. The highest mental activity is helpful to the highest physical vigor.

HOOD, in his new work about preachers, greatly commends Matthew Henry as a commentator, but has most to say in admiration of John Trapp's "Exposition of the Whole Bible," 5 vols., A. D. 1650.

THE PEN is in some sort an image of eternity; for it will make a man live when he is dead.

THE BIBLE is the most important of all educational text-books.

A MAN is hardly well educated who does not understand the Christian religion.

EMERSON places Milton foremost of all men in literary history, in the power to inspire.

CIVIL LAW is a schoolmaster; it educates the public mind.

MRS. STOWE says the faculty of saying one distinct thing at a time, in a pure and simple form, unincumbered by unnecessary words, lies at the foundation of all good writing.

A RARE but admirable trait is that which Martineau defines as a deliberate intellectual conscientiousness, which, scorning to take advantage of accidental weakness, will even help an opponent to develop his strength, that none but the real and decisive issue may be tried.

AN ENTHUSIASTIC admirer of Lowell calls him the most Shakespearean man since Shakespeare. And the leading literary organ in New York is of the opinion that so far as relates to power of expression, and eye for character, the encomium is just.

PROFESSOR HOVEY's volume on the "Miracles of Christ" is very valuable for the preacher. It is one of those books that really help the preacher, without tempting him to forego original work.

THE ARTICLE on Christ preaching to the spirits in prison, in Dr. Skinner's volume of "Discussions in Theology," is most unsatisfactory. We are surprised at the writer's fanciful positions, and strained interpretations.

SAYS Lowell: Originality consists quite as much in the power of using to purpose what it finds ready to its hand, as in that of producing what is absolutely new. The original man, like other sovereign princes, has the right to call in the current coin and reissue it stamped with his own image.

THERE IS that life in Lessing's thought which engenders life, and not only thinks for us, but makes us think, says Lowell.

"A MAN OF LETTERS must lose many days in order to work well in one."

A PATCH OF SAND is unpleasing; a desert has all the awe of ocean. So, says Lowell, the immense reach of Goethe's egotism



cheats the sense into a feeling of something like sublimity, and saves it from being hateful.

DR. PEABODY and Ralph Waldo Emerson are agreed that the want of a deeper religious spirit in our age is belittling our literature.

EMERSON says that in general it is proof of high culture to say the greatest matters in the simplest way. But DeQuincey said that deep thought infuses necessarily latinity into the diction.

MARGARET FULLER OSSOLI said if she were a man, the gift she would choose should be that of eloquence, which she defined as the power of forcing the vital current of thousands of human hearts into one current, by the constraining power of that most delicate instrument, the voice.

THE GREAT Samuel Johnson was a great moralizer and a poor Christian. His bigotry, his summary disposal of questions that did not suit him, his frequent tirades against worthy men and manners, his tremendous prejudices, his habit of proud declamation, and his unbounded selfish-

ness, deserve reprehension. In talk, he was a sophist of huge mould, and the hearer was sometimes in doubt when he was sincere. He loved the opposite side. He was weak on the side towards flattery. He was unscientific.

BEWARE of the influence of mere culture without religion!

HISTORY is made up of two elements, events and their relation to the universal system, says Edward Beecher.

THE PROVINCE of history, the manner of writing history, and the life and spirit of history,—the material, the organization, and the life,—would form an excellent study and outline for an essay.

NIEBUHR SAID that whoever is engaged in philological studies must make Herodotus his daily companion; must not cease reading him.

MAX MULLER extravagantly asserts that for the discovery of truth there is nothing so useful as the study of errors.

DR. ARNOLD always held a poor opinion of Livy. Here, he said, is what history should *not be* in a very striking manner;

here are so many gallons of vapid water. What a different view he had of Thucydides!

AS A MODEL of simple style, and apt use of Scripture, read Boston's "Fourfold State." It is as limpid as water, and fairly savory with Bible truth.

THE THIRD EPISTLE of John may be called the missionary epistle. The reason will soon appear in the reading of it.

WHAT a melancholy undertaking it is to overhaul old letters!

OWEN'S WORK on "Forgiveness" is meat and drink to the lover of spiritual things. How clear the style, how limpid and analytic the thought, what Bible lore, what an example of the most absolute doctrine of grace without a fetter of antinomianism!

RENAN'S "Life of Jesus" is wholly subjective, and impresses one as a fiction. But the imaginary hero is self-contradictory and impossible.

BONAR'S BOOK for the anxious, entitled "God's Way of Peace," has no superior of its class.

THE LIFE of James Hamilton, by William

Arnot, leaves the impression that his preaching was secondary to his literary pursuits.

NEARLY all biographies are disappointing.

HOW LITTLE has been written in this age upon the specific subject of Christian education! Let any one attempt to hunt up essays directly upon the subject, and he will see.

THE CHRISTIAN writer is generally the most comprehensive.

THE STUDY of language seems to me as if it was given for the very purpose of forming the human mind in youth, said Thomas Arnold. And this conviction strengthened with his age.

IT IS a great mistake, said Arnold, to think that the younger boys should understand all they learn. Memory is more forward than the understanding.

SIR William Blackstone commended the study of the ancient classics in strong terms. Especially would he have the public speaker a proficient in this study. There will follow, he said, lucid order, a chastity of sentiment, and a language of

appropriate manliness and harmony. The manner will be composed and independent, the tones of the voice firm, and adapted to the occasion.

HOWEVER GREAT the ecclesiastical errors of John Henry Newman, his style is perfectly admirable, both for purity and richness; and beneath the classical finish is a thoughtfulness most fresh and critical.

FASTIDIOUSNESS commonly grows with an author as he multiplies his compositions.

HOW FEW BOOKS are cared for after the first reading; and how little likely is a book to be read at all after it is a year old!

How IS IT that the writers for our Sunday school libraries give us so much fiction and trash? Is it so exclusively upon this kind of reading that our children's tastes are to be formed, and their characters built up?

A NEEDED and a possible text-book for young students is a volume on moral activities and traits, illustrated by biographical passages in the Bible.

ONE ANCIENT symbol of the Deity in both Egypt and Hindostan was a triangle with



an eye in the centre; another was an image with three faces.

IN THE ANALECTS of Confucius the golden rule is twice expressed negatively. Gibbon says the same is to be found in Isocrates.

WHEN A STUDENT obtains his collegiate education in immediate contact with a large, wealthy, and not illiberal community, there is a better chance that his common sense will be as well developed as his scholarship, says Arnot in his *Life of James Hamilton*. If Oxford, he says, had found itself in the centre of modern Birmingham the Tractarian retrogression towards Rome would probably not have occurred.

PRESIDENT PORTER says that from Lucretius to Goethe there comes up the sad and unbroken testimony, that the absence of faith and worship weakens and withers the most gifted genius.

NEANDER declared that Christianity will not long maintain itself in purity, unless it enters deeply into the intellectual development of the people.

A. J. GORDON'S "In Christ" will greatly help any pastor in the upbuilding of his

church in an intelligent spiritual life. The style is worthy of the profound theme.

THE WRITINGS of Homer do not furnish a more remarkable passage, one more suggestive doctrinally, than the lines in the fifth book of the Iliad relating to the wounded goddess, given in Lord Derby's translation as follows:

Forth from the wound th' immortal current flowed,  
Pure ichor, life-stream of the blessed gods;  
They eat no bread, they drink no ruddy wine,  
And bloodless thence, and deathless, they become.



## PART IX.

### MISCELLANEOUS.

GOD'S COVENANT with nations is a covenant of works.

TO INCREASE one's confidence in the yet unspeakably greater advancement of Christianity in this earth, let him read Jonathan Edwards' rich treatise on "Union in Prayer."

WE CANNOT be too often reminded that personal morality is the best safeguard of national liberty.

PASCAL said some would gladly commence cowards to purchase the reputation of valor.

PRIDE is a wonderful counterpoise of misery.

WE OUGHT to judge by the will of God, and not by our own will.

OUR CONVICTION is that during the next half century the great progress is to be in experimental Christianity, and not in sci-

ence. The prodigious activity in science during the last fifty years has been a kind of John-the-Baptist work, preparing the way for the greater running and gloryfying of spiritual things.

TO TRUST in a mere ceremony is superstition; but not to comply with it *may* be pride.

WE MUST remember that God's law is his will.

WASHINGTON GLADDEN says that a defective character is more effectively reformed by the display of a higher ideal, than by the reproof of its deficiencies.

DR. PEPPER, of Crozer, says there are two virtues near akin, which he admires,—the virtues of uprightness and downright-ness.

IN ALL the best men you meet, perhaps the thing that is most peculiar about them, is the child's heart they bear within the man's, says the author of "Culture and Religion."

IT WAS A SAYING of Dr. Arnold of Rugby, who was certainly no disparager of intellect, that no student could long continue in a

healthy religious state unless his heart was kept tender by mingling with children, or by frequent intercourse with the poor and the suffering.

BARON STOW said that mere sight-seeing, except for purposes of health, is small business.

EXAGGERATION, whatever may be its immediate effect, invariably weakens the cause it is intended to support.

THERE IS no self-denial without pain.

SENECA said God divided man into men, that they might help one another.

NO MAN is found, said Seneca, who can acquit himself.

THE EXPRESSION, that the children of God never meet for the last time, is a thing to think of.

SINCERE gratitude is always of an open and diffusive nature.

RELIGIOUS formalism and naturalism were exemplified respectively by the Pharisees and the Sadducees.

SAID Pascal: What can be more shocking than to feel all our possessions continually sliding through our hands, and



yet to acquiesce in this wretched poverty, and to entertain no desire of securing a more fixed and durable treasure?

RICHES take to themselves wings and fly away. Clip their wings, then, by giving.

WHEN a man speaks the truth, you may depend upon it he possesses most other virtues.

RARER than the phoenix is the virtuous man who will consent to lose a good anecdote because it is a lie, said DeQuincey.

CHINA is a land of idols, and this is a land of worldliness.

THE HISTORIAN Froude testifies: All that we call modern civilization, in a sense which deserves the name, is the visible expression of the gospel.

DUTY is one of the loftiest of all sensations we are permitted to experience.

WILLIAM MARSH said he must daily read something the Saviour did, suffered, or said.

I HAVE learned that the man who tells you he has no ambition is the most likely to be ambitious. The derider of obstinacy in others may be a particularly obstinate



man. I may think I have no will of my own, and yet be most willful and self-complacent. True self-sacrifice and meekness are self-forgetful. Virtues never think of themselves; they are transitive, not reflex.

BRITISH POWER has been God's minister to protect the missionaries in India and China.

IF PARENTS will not give their children a religious creed, other people surely will.

TREES are the priests of nature.

TACITUS was very severe in his language about the theatre-loving people of his day.

MONEY, like fire, is a good servant, but a dangerous master.

WE HAVE a duty to Christians of other names, besides that of witnessing against them.

THE DEVIL acknowledged Christ. Wicked men must come to the same thing.

THAT ALL our deeds are photographed in God's book is important truth, but not the highest motive to right doing.

BAD MEN almost always wish their children to be good.

THE EXAMPLE of Paul and his associates shows that missionary efforts should first

of all be directed to those people which are already prepared by Providence and, in a measure, by the word of God.

OUR disappointments are heaven's appointments.

NEVER is a mass of beings so centrally stirred as when the Spirit of God is poured out.

IT WERE WELL if the civil statutes made the writing of anonymous letters a punishable offense.

IT IS the self-righteous people who are the greatest fault-finders.

HYPOCRITES can be more easily brought to talk like saints, than to act like saints.

THE GREATEST possible external miracle would not be so efficacious in bringing a man to God as the simple reading of the Bible. Luke 16:31.

PERHAPS the next general revival will take in the Jews

PASCAL said it was a glory to our religion to have unreasonable men for its enemies.

A GIRL in Scotland, under Dr. John MacDonald's spiritual advice, prayed, "O God, show me myself," till she was convicted

and wretched, and then, "O God, show me thyself," till her soul was full of hope.

MERCIES do not come with parade. They slip in at the chinks.

THE STREAMS of religion run deeper or shallower, as the banks of the Sabbath are kept up or neglected, said Calcott. A Holland preacher called the Sabbath God's dyke shutting out an ocean of evils.

ON BEING asked if such a man was a Christian, Whitefield said: "How should I know? I never lived with him."

NEVER OWE any man more than you are able to pay, and allow no man to owe you more than you are able to lose, said a wise old merchant.

NO GOOD CAUSE needs a discourtesy to help it along.

WHEN A MAN is converted, his purse is converted.

THERE IS but a breath of air, a beat of the heart, between this world and the next.

WHENCE did arise the expensive custom of wearing mourning, and how far should it be carried?

THE ONE EVENT which never loses its ro-

mance, is the encounter with superior persons on terms allowing the happiest intercourse, says Emerson.

THE AGE is so full of surprises, that nothing is surprising.

HAPPINESS keeps one young. In heaven we shall not grow old.

WE ARE too restless; too fond of change. Paul said he had learned in whatsoever state he was to be content.

THE SIDE upon which God is, will succeed.

IF IT is important for children to obey, it is no less so for parents to know how to command.

THE CRY of the oppressed against the oppressor is always heard on high.

PIETY may consist with error sooner than with indifference.

THERE ARE TIMES when good men serve the cause of truth by suffering for it, more than by acting for it.

COLERIDGE said the act of prayer was the very highest energy of which the human heart is capable.

EVEN the thoughtful pagan acknowledged



the necessity of painful conviction as a first step toward moral improvement. Over the Delphic portal it was written: Without descent into the hell of self-knowledge, there is no ascent into heaven. Epictetus said that if you wish to be good, first believe that you are bad.

TO BE ALMOST a Christian, is to be still unsaved.

HE WHO respects himself, the universe will respect him, says Emerson.

CORNELIUS NEPOS said of Cicero: "His prudence seemed to be a kind of divination." Of spiritual men this is more deeply true.

THE WORLD MAKES advance only through crises of sacrifice.

IF YOU NEGLECT a present known duty, you will doubtless be less disposed to it afterwards.

PARENTS, do avoid anger when you correct the children. You may reprove, you may chastise; but do not fret.

MUTUAL dependence is likely to produce mutual forbearance.

YOU WILL PROBABLY suffer in becoming a

Christian, as a man does in the setting of a broken limb. But then will you decline to be made whole because of the transient pain?

MEN SHRINK from repentance because of the exposure and pain, as a diseased eye shuns the light. Courage, man, if you would repent!

ALONE MUST every son of man meet his trial hour, said Robertson.

CHRIST APPEALED to the future for his vindication and explanation.

GRACE never was designed to distinguish the worthy, but to relieve the wretched.

WHOEVER is habitually desirous of riches is, by God's estimate, a covetous man, whatever his profession or state.

DID IT EVER occur to any one how easily commendation can be changed into condemnation; the "hosanna" of the multitude into "crucify him"?

SOME PERSONS are really converted who think they are not; and some never were converted who imagine they are.

SOME of your requests it might be a curse to grant; as is said on one occasion of the

Israelites: God gave them their request, but sent leanness into their souls.

TIDINGS of God's power and grace in any place tend greatly to awaken and engage the minds of men in other places.

THERE IS NEEDED more thought, more talk about the deepest spiritual things. Is it not a surface period in religion and life?

IT HAS BEEN SAID that nothing is easier than to stab a man with his own words, if adroitly twisted; and nothing meaner.

THE WORLD loves its own thoughts.

THE LAWFULNESS of asking God for temporal things is shown in the Lord's prayer.

OF ALL sorts of egotists, the spiritual egotist is the worst, the least endurable.

OLD AGE is a searching test of one's piety.

THE FATHER in his family, the teacher in his class, has a parish of souls for whose eternal condition he is responsible, as much as the minister in his congregation.

IF YOU WILL be one who prays in secret, God will reward you openly.

GOD'S CAUSE is dearer to him than it ever can be to us.

McCHEYNE, having spent an evening too

lightly, wrote in his diary: My heart must break off these things. What right have I to steal and abuse my Master's time? "Redeem it!" he is crying to me.

THE PRESENT ANSWER of some prayers might foster spiritual pride.

WITH ME this is a golden motto: Despise not ten minutes, says Dr. Scudder.

HARRIET MARTINEAU asserts that there is nothing so popular as cheerfulness.

SCHILLER says we are never great but when we play.

THOSE WHO make this world a home, do not prefer absence from the body, and presence with the Lord.

WHETHER Christ be in us, is the criterion of self-judgment.

GOOD ORDER is imperative, says one, *except* where absolute necessity overpowers and masters the situation.

IT IS WHAT WE DO, and not where we do it, that is the main thing.

PRESIDENT Humphrey states, in relation to the great awakening at the close of the last century, that the pastors had no seats set apart for the awakened; nor did they

call upon any who wished for special prayer to signify it by rising in the meetings. They did not say to the awakened, "Do not be discouraged," but, "How long will you hold out in your rebellion against God? Why don't you *submit* to him, and embrace his Christ?"

TO A GODLY PARENT, there is no such heart-break as a godless child.

TRIALS are the tuning of the instruments for the melodies of heaven.

NOT MERCY only, but justice, is due to the brute.

IT WAS a significant but sad comment on Charles V., when Richard Morryson said of him, "There is in him almost nothing that speaks besides his tongue."

WE MAY TALK, said Nettleton, of the best means of doing good; but after all the greatest difficulty, lies in doing it in the proper spirit.

THE ONLY NEW society now needed is one whose object should be to prevent the formation of any more societies.

Said Ridgley to Latimer as they were going to the stake near Oxford: God will



either assuage the flame, or else strengthen us to abide it!

THOSE WHO have least religion are most willing to run into temptation.

TO BE ALMOST saved, is to be eternally lost.

JOHN KNOX, who prayed, "Lord, give me Scotland, or I die!" has been dead almost two hundred years; yet all Scotland feels his power still.

TRAVELLING puts a Christian life to a severe test.

ROBERT HALL called a glass of brandy a glass of distilled damnation.

WHICH is easier, to give for the Lord, or to spend for ourselves?

PROVIDENCE reveals itself to the watcher; and so is it with the golden opportunities of usefulness.

IN THE CONVERSATION between Augustine and Monica just before the latter's death, it appears that those two eminent saints thought more of knowing the truth forever than of seeing each other forever.

WE AFFIRM that every Christian is as much bound, as the minister of the gospel,

to decide his residence and his occupation by a call of God. Thousands are ignoring this law, by their self-seeking choices of homes and pursuits.

FOR WHOM am I working and struggling, self or Christ?

SABBATH KEEPERS live longer than Sabbath breakers.

REVIVALS, to be genuine, must come, like rain, from heaven, not from men.

WAS A MAN ever convinced by being attacked? An old fable suggests an answer.

THE SECRET inclination of your soul determines what you are.

THE SUNLIGHT is as needful for man as for the herb of the field; and the light of God's face is as needful for the soul, as for the body.

WHY SHOULD religious difference be pressed into mortal hatred?

IT IS SAID that even the prudent Franklin left work for his executors which he should have done himself.

IT IS AN AGE of societyism, externalism, bluster.

A NOBLE BROTHER writes: "The severest

trials we ever pass through are not from strangers or worldlings, but from mistaken or unsanctified brethren. So David found it, but the Lord delivered him."

DR. C. B. CRANE says: Was there ever a heretic, who did not have something of truth, even in his heresy?

I PITY little children in a godless family.

BEFORE you boast, wait a little and see.

IS IT A deadly crime to cease to hold with the mass of a great denomination on a point of order?

"HE must increase," is a sufficient answer to such as believe the cause of God declining.

IT IS NOT of wood or stone we now make our idols, but of our own conceptions.

CHARACTER is defined by Emerson as incapability of being upset.

"IF IT BE possible," was the qualification used in the most solemn prayer ever uttered on earth.

TO ESCAPE annoyance, make up your mind not to be easily annoyed.

WHEN A REAL Christian receives encouragement, he is humbled by it.

ROUSSEAU and Augustine furnish the most striking illustrations of two kinds of confession.

NEVER EXULT over a fallen adversary. He may get up again.

STUART MILL says all reforms have to pass through the three stages of ridicule, argument, and adoption.

NOTHING SOONER throws discredit on a man's religion in the eyes of the world than carelessness about one's debts.

TRUE RELIGION does not seek notoriety.

RANDALL owed his conversion under God to the death of Whitefield. It is believed that Paul owed his conversion, in some sense to the death of Stephen.

A REVIVED Christianity in the dominions of Russia would have a grand effect in the way of evangelizing China.

BLESSED is the suffering man or woman who is not exacting and selfish, and who can be merciful to others.

THE WAY a man eats is no slight test of the degree of his refinement.

A WINNER OF SOULS went to a sinner and beautifully said: God has a chosen people,

and I hope you are one of them. Come, and lay hold on Jesus, and put your trust in him.

A PROMINENT journalist well says that a concentrated truth often does more execution than a volume of argument.

THOSE WHO PERSECUTE seem to be the least aware that their act is persecution. They think they are doing God service.

WILLIAM JAY said he once received in the pulpit this note: The prayers of this congregation are desired for a man who is prospering in his worldly concerns.

THE SURRENDER which the sinner is called upon to make to Christ includes a submission of his reason and understanding, and 2 Cor. 10:5 proves it.

THE INCREASE of the spirit of levity among a people is in general an alarming symptom of deterioration of character.

GUTHRIE is impressed that the Bible records but one instance of a death-bed conversion;—one, that none may despair; and but one, that none may presume.

YOU WILL NOT be long in believing when once you perceive that Christ is as fitted



to the needs of your soul, as air to the wings of a bird, as food to the hungry. Go, try him! If you shall find that he is not suited to your case, it will be time enough then to reject him.

GREAT POLITICAL elections generally bring declension in the church. A humiliating fact!

THE DISTRIBUTION of affliction is one of the mysteries of God's ways.

GREAT CHARACTER is as rare a thing as great genius, says Lowell.

NOTHING is ever gained by running like a coward away from trouble, or from threatening difficulty.

SIR GEORGE MACKENZIE suggestively said of Robert Leighton that he drew many into a kindness for episcopacy by his exemplary life rather than debates.

Is it at all safer for a man to oppress in any way, than for a nation?

THE SAVIOUR's earthly ministry illustrates the idea that a short intense life is the longest.

A BIOGRAPHER says of Coleridge: He suffers deeply, and deeply repents. His whole

life is a sigh of penitence, a prayer for amendment. But he never amends!

DR. JOHNSON said: Sir, there is a great cry about infidels; but in reality there are but very few infidels.

ALL IMPROVEMENT, or change, has its own peculiar peril.

SUPERSTITION, it has been said, is the blind energizing of the lost feeling of man's relationship to God.

WE MAY conceive of the past as a capacious mind, and events as the ideas in it.

JOHN FOSTER said that the great are much more dependent upon the little than the little upon the great.

MAN without decision belongs to every body except himself.

BAD MEN find the very depravity of the race contributing to their success. Good men have to rest their success on the righteousness of their cause, and the favor of God.

WHAT THE MOST dependent and afflicted child in the family is to the parental heart, that all the children of God are to him.

DR. HOVEY says that a man's presenti-

ment of what is to be has quite as much to do with his character as his sense of what has been.

GOD IS SOVEREIGN as to the time as well as the type of a revival of religion. That is not a genuine revival which does not show forth the sovereignty of the Spirit.

No Sabbath; then atheism.

A BARREN TREE found in the orchard fares worse than if standing in the woods.

LITTLE does he desire to know the truth of God, who will not go where he can hear it.

GOD HAS KEPT the great day hid from us, that we may be every day ready for it.

LET US STAND for the truth which we have perceived!

IN ONE OF HIS SERMONS John Wesley propounded the doctrine that the brute creation will have a resurrection.

IT HAS BEEN ingeniously said that every one is covetous, whose beneficence does not increase in the same proportion as his substance.

THE CHRISTIAN knows all things, in their

moral nature or distinctions; as for example whether they are good or bad, true or false, spiritual or unspiritual. John says they have a divine unction qualifying them for this discernment.

WAYLAND HOYT advocates the introduction of distinctly formulated doctrinal instruction into our Sabbath schools. We need the precise statements of the catechism. Systematic knowledge, he contends, is as necessary in Christianity as it is in science.

IT WOULD BE a great thing if some one would tell us what events, epochs, and scenes in the last book of the Bible belong to the invisible world, and what to the visible or material.

RIGHTLY VIEWED, there is no such thing as a trifle in this world.

I AM a great believer in the virtue of a journey of fifty miles, for giving tone to the system when it has been overworked, said Dr. Arnold of Rugby.

IT IS NO unreasonable demand, that the man of science, when judging of the things of the Spirit, shall leave his solitary emi-

nence, and place himself among the sympathies and needs which he shares with all men, says Professor Shairp in "Culture and Religion."

WAS THERE ever a man that did not pray in some form?

To FIND strength in weakness, and triumph in oppression, how good it is!

WESLEY counselled all his societies as follows: Gain all you can; save all you can; give all you can.

To THE UNPREPARED death is always sudden; to the prepared it is never sudden.

IT WAS A SAYING of Augustine: God is good who in refusing that which we wish gives us that which we wish more.

ARISTOTLE fixed upon the forty-ninth year of men's lives as the one in which the faculties reach their acme.

MERCIES, as well as judgments, humble the wise man.

IN THIS WORLD there is a great deal more trouble than prayer; but there is no more prayer than deliverance.

NOTHING VENTURE, nothing have. Grand achievements, sublime successes, great rev-



olutions and discoveries, are usually traceable to somebody's sanguine temperament.

PUSEY calls music as it were the echo of the harmony of all creation.

YOUR CHURCH may be, and perhaps is, a child of faith, as truly as Muller's Orphanage.

PLANT a tree which will bless those who come after.

EVERY ONE of the Christian denominations has a tender spot, which if you touch, you make it smart and cry.

FIVE REASONS for giving liberally are presented in the eighth chapter of Second Corinthians.

REWARDS to those who deserve nothing is a fact of our religion difficult to understand.

COMMUNITY of goods will do for perfect, not for imperfect, men.

PAUL was peculiar in his use of universal terms.

IT IS SAFE fearlessly to do right.

WASHINGTON and Wesley resembled each other in their personal dignity, self-control, and faculty of administration. They were

both conservatists while they were revolutionists. The parallel between the two men is somewhat striking, in these and other respects.

WE MUST be prepared for divine gifts, though we may not deserve them.

CALVIN was not pushed to his doctrinal conclusions by controversy, or opposition; but he reached them through calm, positive, study. He seems rather to be following conviction, than making a point with an adversary. This is an element of greatness.

POLYBIUS in numerous instances illustrates the language of Paul.

OF CHRYSOSTOM Ellicott says, how amply does the great expositor repay perusal!

THAT A WEEKLY seventh part of our time should be specially given up to God, rests on considerations as old as the creation, says Ellicott.

ENLARGED ACQUAINTANCE with ecclesiastical history, like extensive travel, tends to foster a catholic and charitable spirit.

MACAULAY commended the language of Thomas Hobbes as more precise and lumi-

nous than was ever employed by any other metaphysical writer.

THE POLITICAL STATE of Europe when the Reformation commenced was favorable to its success.

YOU MAY possibly direct a movement, which you would like to resist but cannot.

MACAULAY claimed that there is a peculiar malignity which has in all ages been characteristic of apostates.

MACAULAY said that the years during which the Anglican hierarchy was in the zenith were precisely the years during which the national virtue was at the lowest point.

A LITTLE SHARP persecution from without, will do as much as rigid discipline within, to purify a religious society.

PROTESTANTISM affiliates most readily with the Teutonic races.

THE THEORETICAL and the speculative must be ballasted with the practical and the material.

THE TWO theologians of the Reformation, says Shedd, were Melancthon and Calvin.

Do NOT assail an old system too hastily though it be corrupt. Let the movement be made strong, deliberate, and patient, when it is made.

LUTHER was a higher Calvinist than Calvin himself. The latter undoubtedly gave a larger place to the human element than the former did.

PRESENT fidelity facilitates our next undertaking.

It is a piece of art to be an atheist, said Sherlock. .

LET US NOT underrate the value of a fact, said Thoreau; it will one day flower into a truth.

RATIONALISM, said Donosa Cortes, is the sin which most resembles original sin, being, like it, an error in itself, and the productive cause of error.

NOTHING expands the mind like the knowledge of God.

IT TAKES CIRCUMSTANCES to bring out what a man is. Says Dr. Cumming: Nero as the pupil of Seneca was mild and amiable, but as Emperor of Rome was an execrable monster. Mary, Queen of England, in her

youth was a gentle and affectionate princess. Her history on the throne is written in blood. Robespierre in his early days was humane, tender, and sensitive. His latter days were stained with terrible atrocities and murders.

IT IS EASY to take advantage of the weak ; to speak of them unjustly, to hold them up to contempt, to crowd them in the contest of opinion ; but it is somewhat dangerous.

IF UPON ENTERING the sanctuary, the American worshipper, like the English, would bow his head for a moment's prayer, it would greatly promote the impression of reverence so desirable in the house of God.

IN THE FEW moments preceding the opening of a religious service, silence on the part of those who are waiting in their seats is much better than communication, as all can testify who have noticed, or felt, anything about it.

PRAYER for the sake of its mere reflex influence will soon cease to ask for things, and only say them. Asking, in such a case, could not be real.

No PERSON should stay away from the



sanctuary because he will be late; and yet if he is early there, how much he serves others and himself. How much less of distraction; how much more enjoyment!

RELIGION and intelligence are the two pillars of popular government.

How SAD when those starting out in their married life desert the house of God. How hopeful and promising for them, and for society, when they take their places as pillars in the cause of religion. But how few comparatively of our young couples in these days take upon themselves steadily the responsibilities of a public worship!

THE TENDER friendship of Calvin for Farel and Viret was something beautiful. The union of soul that existed between Calvin and Beza was wonderful. A strict theologian may have a warm heart.

THE TIME may come when a minister can best serve his people by ceasing to serve them, and may thereby best prove his love for them. But how easy to mistake in discerning the time.

EXTREME PARTICULARITY in trifles may cause social discomfort and restraint. It

is the saying of some one, that for a person to be a thoroughly popular companion, there should be about him a little touch of unpreciseness and indifference to small things. After all, it may be better to incur the cost of being precise and particular.

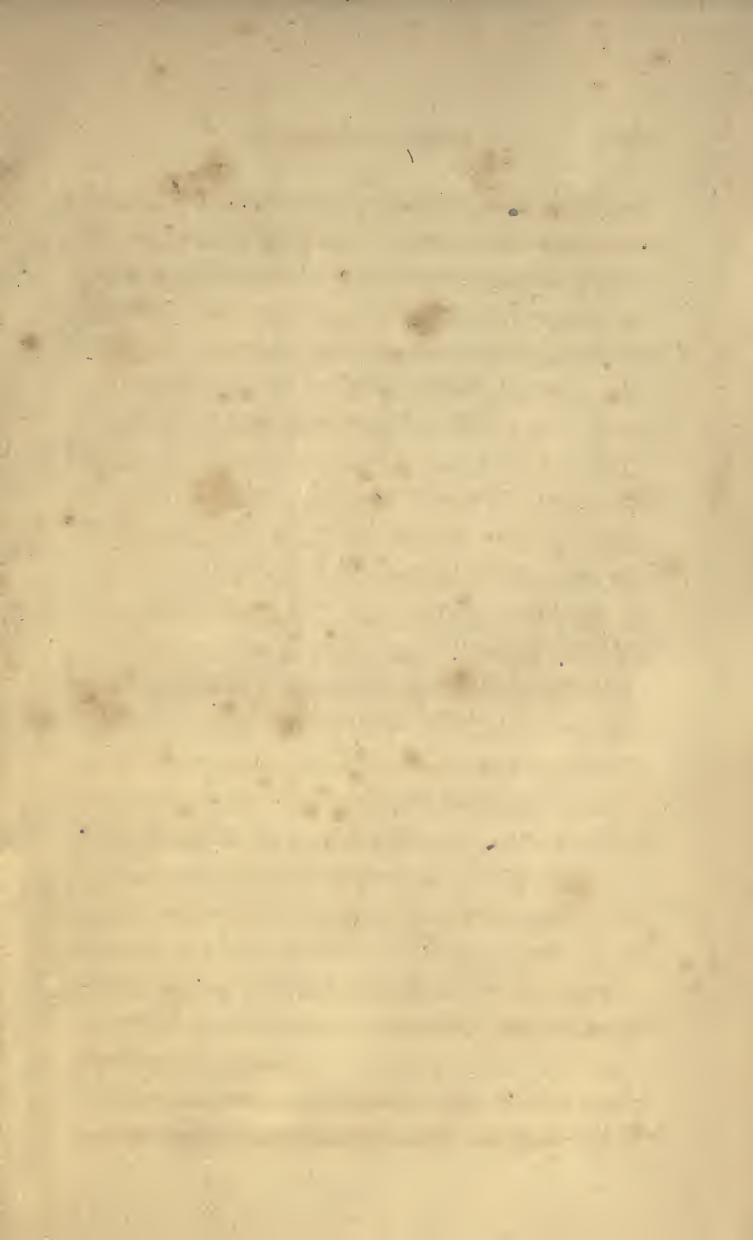
YOU CANNOT HAVE a new success in this world without having to turn quickly from it to some fresh trial and contest; and your new success also will bring its own drawbacks, heartaches, and solitudes.

A REAL SENSE of God's presence will expel egotism.

I DWELL among mine own people, and I love to do them good.



FINIS.









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